

*Honey on the Rod:*

---

Or a comfortable

CONTEMPLATION

For one in

AFFLICTION;

With sundry

P O E M S

On several

SUBJECTS.

---

by the unworthiest of the servants of the  
Lord Jesus Christ, *Elizabeth Major*.

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om. 8. 18. For I reckon that the sufferings of this  
present time, are not worthy to be compared to  
the glory which shall be revealed in us.

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London, Printed by Tho: Maxey,  
Thames-street, near Baynard's  
Castle, 1656.

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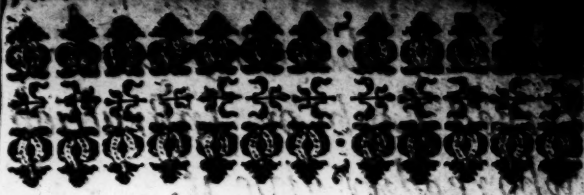
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Courteous Reader,

 *T* hath been said  
 *I* and found more  
 *t*hen once, and in  
this ensuing Treatise (com-  
piled by an afflicted Gentle-  
woman) it is found once  
more, That the School of  
the Crosse, is the School of  
Light; or, that the Lord  
gives instruction with cor-  
rection. It is a strong Ar-  
gument,

Place this next after the Title of the Book.

gument, that they have received Light or Instruction who readily give it.

Reader, Unty and peruse this bundle of Meditations, knit together by a heart and hand long exercised under a heavy crosse, and thou wilt soon perceive, That as Christ hath dropt honey into her soul from the Rod, so her pen drops honey into thy soul; take but a little of it (the All is not much) and taste it, as Jonathan did the honey upon

re- on the end of the rod that  
ion was in his hand (1 Sam. 14)  
and thy eyes, as his, may  
r- possibly be inlightned if thou  
a- art in darknes, and thy  
a heart comforted if thou art  
i- in sadnesse.

*Handwritten initials*

JOSEPH CARYL.

*Handwritten signature*



JOSEPH

*Handwritten signature*



Rose  
Mollie  
her book



*Courteous Readers,*

**Y**OU that will not  
judge, nor condemn  
before you read &  
consider, nor value so  
much from whence it  
came, as what it is that is  
come to your view; to  
you I say, that Nature  
and Grace hath made ten-  
der in judging, if you  
please so far to descend, as  
to cast an eye upon these  
poor Lines presented to

A 3      you,

*To the Reader.*

you: You may behold in  
it a little (but a full) Hive.  
I intreat thee not to be  
offended, if thou finde in  
it more wax then honey,  
and more dross then ei-  
ther: the honey (the Di-  
vine part) I commend to  
thee, and the wax (the mo-  
ral part) being clarified  
from the dross (that is, the  
faults & failings through  
weakness) is usefull in  
its place; nay, the faults  
and failings are not to  
be past over without ma-  
king some use of them,  
for they may make thee  
double thy watch upon  
all

To the Reader.

all occasions, knowing that if but a crevise of our hearts lie open, sin stands ready to enter, and so to soil our best actions (*probatum est.*) Therefore I confess if there be any thing in these poor worthless Lines, worthy thy commendation, know, it is the Lord my teachers (but what is faulty is mine) who was pleased to give me by experience this drop from his Ocean, & I humbly desire to return it into the Ocean of his praises. And now to shew in some measure his deal-

To the Reader.

ings with me, that others  
might be encouraged to  
trust him in all condi-  
tions ; Know that he was  
pleased in the prime of  
my years to take me, as it  
were, from a Palace to  
a Prison, from liberty to  
bondage, where I have  
served some *Apprentiships*,  
so much I exceeded others  
in a dead and dull block-  
ishness : O how uncapa-  
ble of learning the trade  
driven in Heaven am I !  
not a secret in it can I un-  
derstand without a knock,  
though I confess done  
with much tendernefs ;  
for



*To the Reader.*

ers for he was pleased to own  
to me as one of the poor  
iti- Scholars in the School, of  
was the lowest Form, and ac-  
of cording to my weakness  
it he dealt with me: He was  
to likewise pleased for some  
to years to exercise me with  
ve much trouble, so that I sel-  
s, dom saw the day, before I  
rs saw or heard of some cause  
- of sorrow nearly related to  
- me, from the sound of  
e which I would fain have  
! fled: O how exceedingly  
- ly I strove, for gladly  
would I have been releas-  
ed, by means used, with-  
out being beholding to a  
God,

*To the Reader:*

God, such actings, I confess, as became not one who would be owned as a servant to such a Master; for while I had either means, or friends to procure advice, the great Physician was neglected; for the reins being in some measure laid in my neck, I did like the Prodigal, run my self out of all before I looked back: But alas, when I had seen and considered what a gulf of misery I had plunged my self in, and what power it was that had blasted me in all that  
I had

*To the Reader.*

I had used, and against which I had acted; then, O then I feared, lest that power being backed by Justice should have consumed me; and it is the desire of my soul, ever to love and admire it because it did not.

Likewise, I considered his wisdom to be so great, in opposing me in the use of means, that I would not for a thousand Worlds but have been so opposed: and for his free mercy I am silenced into a holy admiration, that ever such a Majesty

*To the Reader.*

jesty so offended, should please to afflict, vwhen he might vvith so much justice have consumed me: Therefore these three attributes, his Power, Wisdom and Mercy, did for some time take up the thoughts of my heart; and sure God was pleased in mercy thus to exercise me, that so it might divert and take off my thoughts from that, that might have been prejudicial to the glory of his free mercy and my eternal good.

And for the making it  
pub-

*To the Reader.*

publique, know, the kind  
acceptance I knew it  
would finde from some,  
and the good it might do  
to others, prevented my  
looking upon it as waste  
Paper, choosling rather to  
adventure it abroad upon  
these hopes, then out of  
fear, dreading the cen-  
sures of others conceal  
it; onely this may cause  
some trouble in me, I  
think it will finde none  
of so low a birth as  
it self, therefore may  
want a companion, and  
peradventure may meet  
with disdain for the Pa-  
rents

*To the Reader.*

rents sake ; but for this  
there is a comfort, for  
the subject will be the  
honor of it, being a com-  
fortable Contemplation  
for a poor sin besmeared  
soul, shewing (though  
weakly) that there is a  
precious Fountain set  
open for sin and for un-  
cleanness; and the way to  
obtain a washing in it, is  
by a true Faith (a preci-  
ous gift) in the Spring  
or Head of this Fountain  
Jesus Christ, for all our  
Springs are in him ; It  
pleased the Father that in  
him should all fulness  
dwell,

*To the Reader.*

dwel: for of him, and  
through him, and for  
him are all things: To  
him be glory for ever.  
Amen.

*Thine in Christ Jesus,*

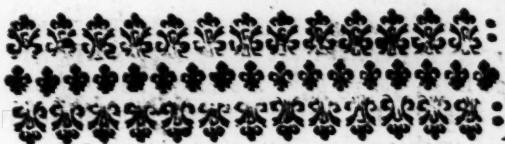
*Elizabeth Major.*

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*A Com-*

Rose mollitt  
her Book God  
give her grac here  
on to Look and not  
to Look but under  
that Laring is be-  
shen house and Land  
when house and Land  
is gon and Spirit the  
Laring is ~~be-  
shen~~  
most extens





*A Comfortable*  
**CONTEMPLATION**  
 For One in  
**AFFLICTION.**

*Consolation.*

Ive me leave, O my Soul, to  
 question with thee, and to  
 advise thee in the Prophets  
 own words, saying, *Why art*  
*thou cast down, O my soul,*  
*and why art thou disquieted*  
*within me? hope in God, for I shall yet praise*  
*him, who is the health of my countenance, and*  
*my God. Psalm 43. 5. Speak, O my soul,*  
*Why art thou so sad, and why art thou so*  
*much cast down? search the cause; for the*  
*knowledge of a disease is part of the cure, and*  
*a burden divided is much easier to bear:*  
*therefore impart thy grief, and receive com-*  
*fort.*

B

Soul.

## A comfortable Contemplation

-Soul.

I could wish my tongue were as the pen of a ready writer, if there be hopes of ease by imparting; for my sighs are many, and my heart is heavie. I, I am she that hath seen affliction. All ye that passe by this way, behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath? Lam. 1. 12. The sentence is surely past, the decree is gone out, saying, that in vain shalt thou use many medicines, for thou shalt have no health, Jer. 46. 11. For I may say with the woman in the Gospel, I have spent all, and am much worse, Mar. 5. 26. Sure, my sorrows are incurable, and there is no help for me: I looked for peace, but no good came; and for a time of health, and behold trouble. I would have comforted my self against sorrow, but mine heart is heavie in me. Jer. 8. 15, 18. Have pittie upon me, have pity upon me (O ye my friends) for the hand of God hath touched me, Job 19. 21. Though I speak, my sorrow cannot be aswaged; though I cease, what release have I? Job 16. 6. O that mine head were full of water, and mine eyes a fountain of tears, that I might weep day and night, Jer. 9. 1. Who is me now, for the Lord hath laid sorrow unto my sorrow, and I can find no rest. Jer. 45. 3. Is there no Balme at Gilead? is there no Physician there, that my health might be recovered? Jer. 8. 22.

Consolat.

O thou afflicted, and tossed with tempest,  
that

that hast no comfort, *Iſa.* 54. 11. why doth  
thine heart take thee away, and what do thine  
eyes mean? seem the consolations of God  
small unto thee? *Job* 15. 11, 12. Hear me,  
and I will tell thee, *verse* 17. that assuredly  
the serious consideration that thy afflictions  
come from the all wise God (who can make  
all things work together for the best unto them  
that love him, *Rom.* 8. 28.) will afford thee  
great consolation. *Job* knew right well, that  
misery came not forth of the dust, neither  
doth affliction spring out of the earth, *Job*  
5. 6. No, he mounted higher, saying, Gods  
punishment was fearfull unto me, and I could  
not be delivered from his Highnesse, *Job* 31  
23. Behold now saith God, for I, I am he,  
and there is no gods with mee; I kill, and I  
give life; I wound, and I make whole; nei-  
ther is there any that can deliver out of mine  
hand, *Deut.* 32. 39. The holy Fathers were  
not so learn this lesson: they knew, when af-  
flictions came, by whom they were sent. *Jo-  
seph*, in disclosing himself to his Brethren,  
could say, Be not sad, neither grieved with  
your selves that ye sold me hither, for God  
sent me before you for your preservation, *Gen.*  
45. 5. Twice more in that Chapter he doth  
affirm the same, *ver.* 7, 8. For he could speak  
by experience, and say When ye thought e-  
vil against me, God disposed it to good, *Gen.*  
50. 20.

So when *Shimei* cursed, *David* said, Suffer  
him to curse, for the Lord hath bidden him:  
But seconds it with, It may be that the Lord  
will look on mine affliction, and do me good

## A comfortable Contemplation

for his cursing this day, 2 *Sam.* 16. 11, 12. Nay, stay but a little (O my soul) and thou shalt see this spark of hope kindled into a holy confidence in his God, and so flaming into his praise, saying, My defence is in God, who preserveth the upright in heart: I will praise the Lord according to his righteouſnesse, and will sing praises unto the name of the Lord most high, *Pſalm* 7. 10, 17.

For know, that as God is pleased for his own glory, and for the good and benefit of his children, many times to send great troubles and afflictions; so likewise is he pleased to promise in his holy word more especially at those times to hear them, and to be present with them; saying, He shall call upon me, and I will hear him; I will be with him in trouble, I will deliver him, and glorifie him, *Pſalm* 91. 15. Again, saith the Lord, Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorifie me, *Pſalm* 50. 15. Nay, he will deliver thee in six troubles, and in the seventh the evill shall not touch thee, *Jeb* 5. 19. When thou passeſt through the waters I will be with thee, and through the floods, that they do not overflow thee; when thou walkeſt through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy one of Iſrael, *Iſa.* 43. 2. as also *Pſalm* 34. 6. and 107. 6. *Iſai.* 33. 2. and 26. 16. and many other places it is made good, that God is a very present help in trouble, *Pſal* 46. 1, 2.

Hear then, O my soul, the Prophet *Dauids* resolu-

resolution and holy confidence, and imitate it: In the day of my trouble I will call upon thee, (there is his resolution) For thou heardest me, (there is his confidence) *Psalm* 86 6. For know, in the appointed time, and to his own, there comes forth a power with the command, that causeth the soule to turn: Turn ye unto me, saith the Lord of hosts, and I will turn unto you; *Zech.* 1. 3.

Therefore, O my soul, take not up *Ephraims* lamentation onely, but also his prayer; and if thou cryest, Thou hast corrected me, and I was chastised as an untamed heifer; yet humbly desire him to convert thee, and thou shalt be converted, for he is the Lord thy God, *Jer.* 31. 18. Assuredly, should he be pleased to open thine eyes, as he did *Elisbas* servants, thou wouldst see more with thee then against thee, *2 Kings* 6. 17. Thou maist behold thy self surrounded with mercies, *Psalms* 32. 10. O therefore make it thy daily request, in the name of thy dear Saviour, that he would be pleased to open thy sin-blinded eyes, that thou mayst behold his comfortable presence in thy greatest afflictions, and then let him send what he pleases.

Soul.

O the body of sorrow is of such a bulk, that it fills up my heart, that I cannot for the present admit of any comfort: therefore well may you say, O thou tossed with tempest, thou hast no comfort; for I am as a woman forsaken and grieved in spirit; for if he hide his face, though it be but in a little wrath, and but for a moment,

*A comfortable contemplation  
who can bear it without complaint ?*

*Consolation.*

But, O my soul, why gather you those sayings onely which feed your trouble ? do but go on, and you shall finde in the same verse the Lord saying, With everlasting kindnesse will I have mercy on thee. The mountains shall depart, and the hills be removed, but my kindnes shall not depart from thee, saith the Lord thy Redeemer; *Isa. 54. 8, 10.* For every hair of thy head is numbered by that great Arithmetician, without whose providence not one of them shall fall : Nay, the very sparrows find a place in his memory ; for there is not one of them forgotten before God : Fear not therefore, thou art of more value then many sparrows, *Luke 12. 7.*

And now, since it is the Lord, let him do what seemeth him good, *1 Sam. 3. 18.* Resolve thou with *Job*, to trust in him though he should slay thee, *Job 13. 15.* Say not thou as the King of Israels messenger did ; Behold, this evill cometh of the Lord, should I attend on the Lord any longer, *2 Kings 6. 33* ? No, let this be the message of the murtherers son : be thou as one dumb, not opening a repining mouth, because the Lord hath done it : But say with holy *David*, It is good for me that I have been afflicted, that I may learn thy statutes, *Psal 119. 71.* For I am perswaded, thou mayst justly say with him, Before I was afflicted, I went astray : therefore endeavour now to keep his word. If he bring thee to the

the fournace of affliction, it is not to burne ought but thy dross, and so to refine thee, and bring thee out more pure.

O pray that thy heart, as *Pharaohs*, may not be hardened by afflictions, to thine own destruction; but that it may with *Dauids*, melt into repenting tears. Which that thou mayst do, O my soul, seek the Lord while he may be found, call upon him while he is neer, *Isa. 55. 6*. The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles: the Lord redeemeth the souls of his servants, and none that trust in him shall perish, *Psalme 34. 17, 22*. Hee is good, and as a strong hold in the day of trouble (but withall remember) he knoweth them that trust in him, *Nah. 1. 7*. Behold (sayes the man of experience) blessed is the man whom God correcteth: therefore (O my soul) refuse not thou the chastning of the Almighty, *Job 5. 17*

Soul.

I confess, I confess, I am corrected and chastised of God: and because it was his great wisdom that did it, I should have been as one dumb, and not have opened my mouth to murmur, *Psal. 39. 9*. But surely, in stead of saying (as it is meet to be said unto God) I have borne rebasement, I will not offend any more: that which I see not teach thou me; if I have done iniquity, I will do no more, *Job 34. 31, 32*. I have, as it were, expostulated with him, pleading, it were better for me to die, then to live



## A comfortable contemplation

and be crossed of my will: So foolish was I and ignorant, I was as a beast before thee, Psalm 73. 22. Not considering, that although it is thou (O Lord) that killest, yet it is thou likewise that makest alive: Thou bringest down to the grave (it is true) and thou also raisest up: in thy power it is to make poor, and thou only art able to make rich: When thy wisdom seest good to bring low, thou dost it; and when thou pleasest thou canst exalt, 1 Sam. 2. 6, 7. for thou wilt do whatsoeuer thou wilt, Isa. 46. 10. By thee, by thee, I confess O Lord, was I seized on, I was in the prime of my youth arrested; no bail I had to enter here, to stand my friend, nor one good work to plead in my behalf: All my actions are so sooted ore with sin, and made by me but dung and filth, and such as thy pure nature can no way admit of without rewarding them with the worst of punishments. O none have I in beaven or earth to make request for me, but my offended Lord: and how, O how can I ask mercy of him, against whom I sin even in asking? for alas, my whole nature, I see, is so corrupt, that it will be rebelling even under his rod (for if I go, I fear, I fear I will be astray, so vile I am:) therefore no help here is below; alas, I must, I must to prison here: where Lord, thou knowest, some apprentices I have close prisoner been: my strength thou wert pleased to melt away by secret, unseen wayes, leaving me almost as helpelesse, as when I first entered this vaile of tears: and to my debility many other afflictions thy wisdom sees it needfull here to add; for scarce doth the day break in upon me, before a new cause of sorrow hath made a breach.

Con-



Consolation.

I, but consider, O my soul, do not new sins increase or continue these thy strokes? for to afflict is Gods strange work, he delights not in it.

Soul.

O yes, yes, assuredly the flood-gates of sin are set open, and I am ready daily to be overwhelmed with those hideous waves; for alas, I am unarmed on every part, my breast-plate is gone, and it lies open to every stoop of sin.

Come, O come, I beseech you, whosoever you are that read these lines. and behold your selves and me in them, as objects of mortality, like dust before the wind or as stubble before a consuming fire; weak, and not able of our selves to resist the least assault.

Obj. But peradventure thou canst say, I have health, and strength, and youth, together with the world and her contents, to be my friends, and help to defend me against all oppositions.

Ans. Why, perhaps within these few years I could have challenged these, and these as friends would have smiled me in the face, offering me their best assistance: But alas, they being remanded, they speedily retreat. For how soon is health turned into sickness, strength into weakness, youth to a seeming old age, through a dry, painful decrepitness? None can be ignorant (but those that will be so) of the sudden changes incident to man; all worldly content being various, nothing constant but unconstant.

*( A comfortable contemplation*

*cy; they often take to themselves wings, and many times sup not where they dine.*

*Consolation*

It is most true, that all things are so, that have no more then world for ground: for if all flesh be graſs, and all the grace thereof as the flower of the field, that graſs withering, and that flower fading; shall not those things sooner fade that are far inferiour to man, and made for his use? O yes. At the word of the Lord were all things made, and at his word shall they return to their first nothing: but the word of our God shall stand for ever. The everlasting God, the Lord hath created the ends of the earth, he neither fainteth nor is weary, there is no searching of his understanding: but he giveth strength unto him that fainteth, and unto him that hath no strength he increaseth power, *Isa. 40. 28, 29.* It is the Lord that giveth, and the Lord that taketh, blessed be the name of the Lord, *Job 1.* Therefore confesse his judgments to be right, and that thou art afflicted justly, and pray that his mercy may comfort thee, according to his promise, *Psalme 119. 75, 76.*

*Soul.*

*I acknowledge it is God that afflicted me; likewise hath he done it justly and wisely: O that he would give some cordials with the bitter-  
pions, that in their strong workings I might  
not faint away, but be able to declare to others  
that*

that shall survive me, what great mercies I have received from a correcting hand. O help me with your instructions, and shew me some cause that moves God to afflict.

Consolation

Well, O my soul, since it is acknowledged that thy afflictions come not forth of the dust, but from a wise and just God, to whose wisdom thou must submit; according to thy desire, I shall in the next place consider the cause that provokes this God to afflict, which is Sin (for that is the most known cause :) Why doth a living man complain? man suffereth for sin; Lam 3. 39. Behold, and thou mayest see in that one book of *Judger*, the chosen people of the Lord six times (at the least) sinning, in forsaking their own God, and serving baile Idols: and as often did the Lord raise up their enemies to afflict, oppress and torment them: Under whom they lay, till they cryed, confessed, and repented; and then were they delivered and enjoyed rest, until they forsook their God again; as these places wil make good, Chap. 2. 10. to the end. and 3. 12, 15, and 4. 1, 2, 3. and 6. 1, 7. and 10. 6. to the end. and 13. 1. And now if that truth cannot be denied, but that is a kind of idol which the heart and affection is most set on: O then, how many several and private Idols is there in thy heart? and although thy Babylonish garment, thy shekels of silver, and wedg of gold trouble not a whole Israel, *Josh. 7. 10, 29.* yet thy talents of silver

## *A comfortable contemplation*

and changes of garments may cause Gods hand to lie heaue upon thy self, or familie, or both, *2 Kin. 5. 23, 27.* For if *Dauids* children forsake the Law of their God, and walk not in his judgments, if they break his statutes, and keepe not his commandments, then wil he visit their transgression with the rod, and their iniquitie with stripes: yet his loving-kindness wil he not take from them, neither wil he falsifie his truth, *Psalm 89. 30, 31, 32, 33.*

Soul.

*Hath Truth it self said, If Dauids children offend, he will visit their transgression with the rod, and their iniquity with stripes; yet his loving-kindnesse he will not take away? O, is there not a Cordiall in this glasse?*

*Consolation.*

Yes, and a rich one too, which after the height of thy Feauer thou mayst take down: For know, (as in the case of the true Israel) though he destroy all the Nations, yet will he not utterly destroy thee; but wil correct thee by judgment, and not utterly cut thee off, *Jerem. 30. 11.* Twas this Prophets prayer to be corrected by judgment, and not in anger: lest thou bring me to nothing, saith he, *Jer. 10. 24.* Behold (saith the Prophet *Isaiah*) the Lords hand is not shortned, that it cannot save; neither is his ear heaue, that it cannot hear; but (saith he) your iniquities have separated between you and your God, and your sins have hid his face from you, that he will  
not

not hear, *Isa. 59.1.2.* Your iniquities (saith *Jeremiah*, speaking in the former verse of the blessings of God) have turned away these things, and your sins have hindred good things from you, *Jer. 5.25.* For this cause (saith the Apostle) many are weak and sick among you, and many sleep : And what was this cause, that was backed with these three degrees of punishment ? Why the prophaning of the Lords Supper, *1 Cor. 11. 29,30.* When the Angel that was sent to bring the good tidings to *Zacharias*, saw his message was not beleeved ; he said, Behold, thou shalt be dumb, and not be able to speak, until the day that these things be done, because (saith he) thou believedst not my words, which shall be fulfilled in their season, *Luke 1.20.* With whom was he displeased forty years ? was it not with them that sinned ? Nay, we have his oath for the performance of it : As I live, saith the Lord God, surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations ; therefore will I also destroy thee, neither shall mine eye see thee, neither will I have any pitié, *Ezek 5 6;8,9.*

But if the truth be yet questioned, though thou hast the Word and Oath of the God of truth for it ; then behold here one even like thy self (a Heathen) confirming the same : *Nebuzaradan* the chief Steward of the King of Babel tooke *Jeremiah* and said unto him, The Lord thy God hath pronounced this plague upon this place : now the Lord hath brought it, and done according as he said, be-  
cause

*A comfortable contemplation*

cause ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. The Prophet in pronouncing the grievous threatenings of the Lord against the land of Israel, saith, This ruine is for your iniquities : but (saith he) they that flie away from them, shall escape, and shall be in the mountaines like the doves in the valleys.

Soul.

*But what, O what must the escaped do ? what holy employment must they be exercised in ?*

*Consolation.*

All they shall mourn every one for their iniquitie. *Ezek. 7. 15.* There shall be a mark set upon the foreheads of them that mourn and cry for all the abominations that be done in the midst of Jerusalem, *Ezek. 9. 4.* For, come life, or death, it will not fail to go wel with the true mourners for sin ; for it is for the misery of an Israel that his soul is grieved, *Judg. 10. 16.* and on which he looks with an eye of pitie, *Dan. 26. 7.* For in all their afflictions he was afflicted, *Isa. 63. 9.* Nay, he was offended that they were not grieved for the afflictions of Joseph, *Amos 6. 6.* He often chooseth his in the furnace of affliction, partly purging away their dross, and taking away all their tin, *Isa. 48. 10. & 1. 25.*

For although he saith unto the remnant of *Jacob*, Why cryest thou for thine afflictions ? thy sorrow is incurable for the multitude of thine iniquities : because thy sins were increased,

creased, I have done these things unto thee : Yet assuredly, he will in his appointed time speak comfortable things unto thee, saying, I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee the *Cast-away*, *Jer. 30. 15, 17*. The Lord wil wair that he may have mercy upon you ; and therefore will he be exalted that he may have compassion upon you ; for the Lord is the God of judgment, blessed are all they that wait for him, *Isa. 30. 18*. And for their devourers, he wil pronounce sad and heavie things against them : though he a long time hold his peace, is stil, and refrains himself, yet the time will come, when he wil destroy and devour at once, *Isa. 42. 14*. Therefore (sayes he) all they that devour thee shall be devoured ; and all thine enemies every one shall go into captivity ; and they that spoile thee shall be spoiled ; and they that rob thee wil I give to be robbed, *Jer. 30. 16*. For it is no more with the Lord God of hosts, the mighty one of Israel, then Ah, I will ease me of mine adversaries, I will avenge me of mine enemies, *Isa. 1. 24, 25*. Whatever he pleaseth to make his rod, giving it his Commission, it shall not return untill it hath done, and untill it hath performed the intents of his heart, *Jer. 30. 24*. He will stay till their wickednesse is full, and then powre out his vengeance on them to the full, *Gen. 15. 16*. For the high look of man shall be humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted, *Isa. 2. 11*. And they shall know what it is to provoke the eyes of his



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his glory. Woe to the wicked, it shall be evil with him.

Soul.

*O these are sad sayings for me a poor sinner : but Lord (through thy assistance) I mean not so to continue ; but with thy help I will hasten to the Fountaine I have heard of : still remembering, that thy loving-kindness thou wilt not take from the sons of David.*

*Consolation.*

O no, assuredly it shall be well with the upright, *Isa. 3.* How doth God, as it were, bemoan the obstinacy of his people, saying, *O that my people had hearkned unto me, and Israel had walked in my ways, I would soon have bumbled their enemies, and turned mine hand against their adversaries :* Nay, God would have fed them with the fat of wheat, and with honey out of the rock would he have sufficed them, *Psal. 61. 13, 16.* Oh (saith the blessed Redeemer of Souls) Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee, How often would I have gathered thy children together, as the Hen gathereth her chickens under her wings, and ye would not ? *Luke 13. 34.* For alas, when we by our sins force God out of his way of mercy, we force him out of the way of his delight ; for he doth not afflict willingly, nor grieve the children of men, *Lam 3. 33.* Nay, and it must be for their profit



profit too, that they might be partakers of his holiness, *Heb. 12. 10.* And now, O my soul, although no chastising for the present seemeth to be joyous; yet (believe) that afterward it bringeth the quiet fruit of righteousness unto them which are thereby exercised, wherefore lift up your hands which hang down, and your weak knees, *Heb. 12. 11, 12.* and humble your selves therefore under the mighty hand of God, that he may exalt you in due time, *1 Pet. 5, 6.* Hear and consider, and make a timely use (take heed thou out-stay not the date) of that merciful Proclamation set out by the King of Heaven, Go and cry these words, and say, Thou disobedient Israel, return, saith the Lord, and I will not let my wrath fall upon you; for I am merciful, saith the Lord, and I will not always keep mine anger: O ye disobedient children, return, and I will heal your rebellions. O my soul, speedily close with this offer of mercy, and say, Behold, I come unto thee, for thou art the Lord my God, *Jer. 3. 12, 22.* Remember, O remember, that by nature you are like an untamed Calf, *Jer. 31. 18.* or like a fed Horse, *Jer. 5. 8.* not regarding the God that fed and protected you; so far are some from giving glory to God, that they willingly, and with delight blaspheme his great name that fed them: Many there be whom he hath deckt with Gold and silver, whose raiment is of fine linnen and silk, whom he hath fed with fine flour, honey and oyl, yet they have abused these Mercies, not caring to dis-throne a Christ, so self and the rest of his enemies may be mounted.

*Soul.*

Soul.

*This, O this is my case, for I have sinned under great mercies and so ungratefully have returned sin for Mercy; and often have repined at a tender correcting hand, though it hath been for my great advantage: so rebellious am I.*

Consolation.

To be ungrateful for Mercies, is a great failing in many of Gods children, and surely 'tis their trouble; but to grumble and fret under the rod, is very frequent, by which they have gained onely an addition to their sorrow; for a wise father will rather whip a soul to Heaven, then hazard it: For before *David* sinned concerning *Uriah*, we read not of *Ammons* Incest, nor *Abaloms* rebellion; nor before he numbred the people, we read not of his hard choice; nor of *Peters* weeping bitterly, before he denyed his Saviour; neither of *Manasseh* being put in fetters, and bound in chains, and carryed to *Babel*, till he had provoked God by his abominable sins: If a Soul would take *Daniels* counsel (as the *Ninevites* did *Jonahs*) and breake off his sins by righteousness, and his iniquities by mercy toward the poor; who knows whether it might not divert our affliction, and prevent much sorrow? But the nature of man is so corrupt, that it will not leave sinning, nay, hardly take notice he sins till the rod is on his back.

Soul.

Soul.

O I own this, I own this as a powerful evil in me, for I took not notice of sinning till the rod was sadly on me; and then I mourned, but not as an humble childe for offending a good Father, but as a froward childe for being cross of my will.

*Consolation.*

This is too frequent among the select ones, for we hear not the Brethren of Joseph accusing themselves for selling him, till they were forced through a Famine to go down into Egypt to buy food, where coming before their Brother that knew them, though they had forgot him, who spake roughly unto them, saying, From whence come ye? and several times accusing them for Spies, imprisoning them three days; and then not releasing all, for Simeon must remain bound in the Prison-house, and they not freed, but upon such terms as must hazard the well-being of their old Father, and wrest such a speech from him, which a childe can hardly hear without tears: They must take food (it is true) and go back into Canaan, but they must not fail to bring their yonger brother with them into Egypt; and that could not be done without this sad expression from a grieved Father, If death come unto him by the way which ye go, then ye shall bring my gray head with sorrow unto the Grave, Gen. 42. 38.

Soul

Soul.

*I confesse they were in a great strait, being in a strange Countrey, where they kn. w neither of friends nor means, though they had him there who could command both.*

Consolation.

But observe, O my soule, this new trouble brought an old sinne to remembrance, and made them acknowledge that sin, for which they apprehend this evil came upon them; for they said one to another, we have verily sinned against our Brother, in that we saw the anguish of his soul when he besought us, and we would not hear him, therefore is this trouble come upon us, *Gen. 42. 21.* Neither finde we *David* bewailing his sin, till *Nathan* said, Thou art the man: So likewise when he had received the number of his people, his heart smote him, and he said unto the Lord, I have sinned exceedingly in that I have done, therefore now, O Lord, I beseech thee, take away the trespass of thy Servant, for I have done very foolishly: But this will not serve, no, *David's* number must be lessened, and of the people there must die from *Dan* even to *Beer-sheba*, seventy thousand men; before the Lord will say to the Angel that destroyed it, it is sufficient, hold now thine hand, *2 Sam. 24. 15.*

Soul.

Soul.

*Alas, I finde my self apt to our sin any ; but unapt to repent with any ; I see, I see with grief, that sin is made too much a besom-friend by me, while repentance, stranger-like, is kept at a distance ; therefore assuredly affliction must be my dyet.*

*Consolation.*

It is true, while there is a World, and man in it, there will be sin ; and it is as true, that while there is sin, God will in mercy correct his, in wrath punish others ; therefore, O my soul, expect not thou to be made a Wanton, nor to sail to Heaven by Heaven ; for believe it, the King of Heaven his way is narrow, and the gate is straight, and few there be that finde it, *Math. 7. 14.* And if *Moses*, that was so familiar with the great God of Heaven and Earth, that he spake to him face to face, as a man speaketh unto his friend, *Exod 33. 11.* And *David*, that was so honored, as to be called a man after Gods own heart, *Acts 13. 22.* And *Zacharias*, who was just before God, and walked in all the Commandments and Ordinances of the Lord without reproof, *Luke 1. 6.* scap'd not his Fatherly chastisement for their offences (as you may see in these Scriptures, *Numb. 20. 12, 24.* and *2 Sam. 12. 9, 10, 11. 12. Luke 1. 20.*) Look not thou to do it, thou of sinners art the chief ; you see the Lord very angry with *Miriam* and *Aaron*, for speaking

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ing against their brother *Moses*, insomuch that he said, Wherefore then were ye not afraid to speak against my servant, even against *Moses*? did he not strike her immediately with a Leprosie for her offence? and was not *Aaron* driven to confess their fault, and beseech *Moses*, saying, Alas my Lord, I beseech thee lay not the sin upon us which we have foolishly committed, and wherein we have sinned; let her not, I pray thee, be as one dead, of whom the flesh is half consumed? *Num. 12*. And shall he not be angry and correct thee, that sinnest hourly against even his Lord and Master: O yes, assuredly if thou art of his Flock, though a wanderer from his Fold, yet he will not lose thee, but will fetch thee back again; nay, rather than he will let thee have thine own will to thy own destruction, he will strike thee to the earth, and make thee blinde, he will hew and chop thee to pieces, but he will frame and fashion thee according to his will.

### Soul.

*Is this the way of Gods dealing with his poor Rebels, will he not lose on? and what he doth, hath it reference to our eternal good? then Lord do what thou wilt with me, so thou wilt please to own me for thy own; and since the first course of my life is sin, I will thankfully take afflictions for the second; but Lord, let the conclusion of all be, with a banquet of thy own preserving: O stay me with Flaggons, and comfort me with Apples, for thou art, I see, the fountain of all comfort;*

*comfort ; Now pray let me hear more of Gods dealing with his in this kinde.*

*Consolation.*

I will, for they are worthy thy observation: beholding by what degrees he often manifests himself to a poor gasping sinner, thou mayest see in (that great object of his mercy, whom he was pleased to receive even at the eleventh hour) the good Thief: how mercy appears by degrees ; as first, by his dislike of the others railing, and his rebuking him for it, saying, Fearest thou not God, seeing thou art in the same condemnation ? Secondly, The accusation of himself, and the justifying of his Savior in these words ; we are indeed righteously here, for we receive things worthy of that we have done, but this man hath done nothing amiss. And lastly, how did he by Faith incroach (as I may say, though a blessed incroachment it was, by which God was glorified, and a soul received to mercy at the last gasp) upon the free mercy of this his Savior, saying, Lord, remember me when thou comest into thy kingdom ? which request of his was answered with, Verily I say unto thee, to day shalt thou be with me in Paradise, *Luke 23. 41, 42, 43.* O certainly, he did labor in the strength of that Grace which was given him but with fear and trembling, till what he desired was confirmed by his Lord.

But behold, and thou mayst see. He that caused him to dislike the evil in his fellow, caused him also to reprove it ; and he that caused him

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him to reprove another, gave him an insight into his own guiltiness; and he that gave him an insight into his own guiltiness, caused him by Faith to behold the righteousness of Christ; and he that caused him to behold the righteousness of a Christ, gave him Faith to begin an Interest in that righteousness; and he that gave him Faith to begin an interest in that righteousness, said unto him, To day shalt thou be with me in Paradise, *Luke 23. 39, 40, 41, 42, 43.* and here was his own work, by himself begun and perfected.

Again, observe but the way the Lord Jesus took in manifesting himself as a Saviour to *Zachew* the Publican; First, there appeared a desire in *Zachew* to see who he should be, but being of a low stature, and the priests being great, so that there was a kinde of impossibility of obtaining his desire, his desired way; he forgets his being rich, and lays aside the thoughts of being chief Receiver, and runs before, and climed up into a wilde Fig-tree that he might see him; and now observe but how this restless desire of his was answered; with a sight onely? O no, for when Jesus came to the place, he looked up and saw him, and said unto him, *Zachew*, Come down at once, for to day I must abide at thy house; then he came down hastily, and received him joyfully: and the next thing we hear of *Zachew* is, Behold, Lord, the half of my goods I give to the poor; and if I have taken from any man by forged cavillation, I restore him four-fold: And now his work being brought to this perfection, he thus perfects; for, then  
Jesus



Jesus said to him, This day is salvation come unto this house: Forasmuch as he is also become the Son of Abraham, Luke 19. And here we may see, first, a desire in him to see his yet unknown Savior. Secondly, an endeavor to accomplish that desire. Thirdly, obedience, that when he was called he came down hastily. Fourthly, he imbraces the opportunity of receiving and entertaining his Savior joyfully. Fifthly, to shew the truth of his repentance, and how much he undervalues all things in comparison of this pearl of price; the half of his goods he gives to the poor, and whatever he had taken from any by unjust ways, he desires to restore fourfold; and then, & not till then, was salvation proclaimed to come to that house, he being one of the lost sheep the Son of man was come to seek and to save.

Soul.

*O what an hard and knotty piece is my heart, to work on those; O those Converts are soon allured, for I read not of a word spoken to thee first, before the greatest of mercies was promised him: I confess, he had the honor to be near his Lord in person (but nearer in love and affection, for I finde him creep into the heart of Christ) when he was a performing the greatest act of love that ever was, and he found the benefit of it before he left this vale of tears; and for the second, the visible acts are onely a look and a call, and the works are soon done.*

*But I, O hard hearted I, how often have I stood at the door of my heart, and knockt, but I*  
C *would*

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would not hear nor open unto him, that he might come in and sup with me; though the time of singing of Birds was come, and the voice of many a Fowle heard in our land, and yet, I deaf, and would not hear them; listening and gazing after vanity, till thou wast past by: And when I sought thee, Lord, it was not aright; but now own me in mercy, fetch me into thy fold, for I have been a long and a perverse wanderer: O send forth thy power, and if I resist, compel me to come in; though thou finde me at the hedge, yet suffer me not there to continue, but bring me within thy own pale, and keep me, Lord, when I am within.

### Consolation.

Again, behold a Prodigal, that hath run himself out of Friends and means, whose companions are Swine, and his desired food but husks, his necessity began to be such.

### Soul.

But alas, what course doth he take in this so sad condition? sit still, and please himself with thinking, when things are at worst they will mend; or takes he unjust ways to supply his wants?

### Consolation

O no, I finde him resolving on the right way, saying, I will rise and go to my Father, and say unto him, Father, I have sinned against Heaven

ven

ven, and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants; here is his resolution and premeditation: The next thing observable is, his putting this resolution into action; so he arose, and came to his Father. But now behold the heart of this Father of mercy, meeting and closing with this son of his love; even when he was yet a great way off, he had compassion, and ran, and fell on his neck, and kissed him; and now the son being in the arms of his Fathers mercy, he sighs out these words of humiliation, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son; which words being the eccho of an humble heart, how were they accepted and answered? Then the Father said unto his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring the fat Calf, and kill him, and let us eat and be merry, for this my son was dead, and is alive again, and he was lost, but he is found, and they began to be merry, *Luke 15*. All which expressions of joy, makes good what our Savior was pleased to publish a little before he spake of this parable, saying, That likewise joy shall be in Heaven for one sinner that converteth, more then for ninety and nine just men which need none amendment of life, *Luke 15. 7*. And is not here set out to the life, the tender and intire affection which the great God of Heaven bears towards humble and repentant sinners on earth, &c.

Lastly, observe the manner of *Sauls* conversion,

version, and what way the Lord took with him, who being taken in his hot career to cruelty, was strook to the ground by the Lord (and he fell to the earth) then was he accused of persecution, *Saul, Saul*, why persecutest thou me; and to make his cruelty appear the more cruel, he must demand whom it is he persecutes, which is answered with, I am Jesus whom thou persecutest; then is the danger shewed him (and the small hopes there was of prevailing) if he went on; it is hard for thee to kick against the pricks: He then both trembling and astonished, said, Lord, What wilt thou that I do; and the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou shalt do; and *Saul* arose from the ground, and opened his eyes, but saw no man; then led they him by the hand, and brought him into *Damascus*, where he was three days without sight, and neither ate nor drank; but the Lord gave command concerning him to one *Ananias*, saying, Arise, and go and seek in the house of *Judas*, after one called *Saul*, for (saith he) Behold, he prayeth; and when *Ananias* pleaded to the Lord against him, the Lord answered, Go thy way, for he is a chosen vessel unto me, to bear my name befor the Gentiles, and Kings, and the children of Israel; and I will shew him how many things he must suffer for my names sake: Then *Ananias* went his way, and entred into that house, and put his hands on him, and said, Brother *Saul*, the Lord hath sent me (even Jesus that appeared unto thee in the way as thou camest) that thou might-  
est

est receive thy sight; and be filled with the holy Ghost; and immediately there fell from his eyes, as it had been scales, and suddenly he received sight, arose, and was baptized; and then he received meat and was strengthened, and straightway he preached Christ in the Synagogues, that he was that Son of God; so that all that heard him, were amazed, and said, Is not this he that made havock of them that called on this Name in Jerusalem, and came hither for that intent, *Act. 9.*

And now is *Saul* (thorow the mercy of his Savior) of a Persecuter, become a zealous publisher of salvation, to be in the name of the Lord Jesus: Wherefore, O my soul, tell me whether the way which the great Shepheard (of the heavenly flock) takes, to bring his wandering Lambs to the true fold, be not worthy thy taking notice of.

Soul.

O yes, yes it is, for I am amazed at his mercy, and may with David cry out, Lord, what is man that thou takest knowledge of him, or the son of man, that thou makest account of him. *Psal. 144.* Therefore if he please to strike me to the earth, with Saul, his will be done; and if he please to make want and necessary a means to bring me to him, his will be done; and if he please to indue my heart with grace, so that I may hear and obey even his first call, and come to him hastily, and entertain him joyfully, his will be done; and if he please to defer the manifestation of his mercy to the last gasp and then

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comes, and speaks comfortable things to my soul; Blessed be his name, for his mercy is great, come when thou wilt, or how thou wilt, Come, O Lord, come quickly.

*Consolation.*

Now, O my soul, an humble submission under the hand of a Father, is good, (and escapeth with fewest blows) so it be seconded with reformation, hating sin, not so much for the misery that attends it, as for grieving such a Father; let that cause thee, if possible, to weep even tears of blood; not that I think tears of themselves will gain the favor of being reserved in his bottle; yet assuredly, if he finde them accompanied with a truly humbled heart, he values them, therefore approach him with Prayers and tears; and if thou canst not speak, cry out the desires of thy soul; if not cry, sigh and groan: Fear not, for he understands all the languages of a troubled soul, for the whole need not a Physician, but they that are sick, *Matth. 9. 12.* Believe it, he came not to call the righteous, but sinners to repentance; hearken then, O my soul, to that sweet voice of mercy, saying, Come unto me all ye that are weary and heavy laden, and I will ease you, *Matth. 11. 28.*

The coming Christian may onely challenge an interest in this promise, for we must come out of our selves to Christ, before we can finde ease; and that is caused by the sensibleness of the weight and burthen of sin, and the want of ability and sufficiency in our selves,

selves, to give the least ease or comfort to our selves, and not of the punishment for sin: wherefore, O my soul, seek him in whom all fulness dwells, and whom thou oughtest above all things to love; nay, seek him while it is called to day; he loves them that love him, and they that seek him early shall finde him: Save thy age that labor, and remember thy Creator in the days of thy youth; leave not that great work for so weak an estate, as either old age, or a death-bed is; defer not thy repentance to thy last gasp, taking occasion of liberty by his forbearance, so turning his grace into wantonness: Let not Satan perswade thee to defer thy repentance, and that God being merciful, will forgive whensoever a sinner doth repent; for believe it, there is no such promise, though he is graciously pleased to offer mercy to the repenting obedient sinner, *Ezek. 18. 21, 27, 28.*

Therefore take heed thou swallow not this sugared bait, for thou knowest not how God will take a determined delay, and although he hath a power to forgive when he will, yet thou hast not power to repent when thou wilt, the time present being onely thine: Search the holy Scriptures, and there shalt thou finde thy self often summoned to early repentance, say then with that holy Prophet, O God, thou art my Lord, early will I seek thee, *Psalms 43. 1.*

O my soul, let nothing keep thee from this early seeking of God: Though thou shouldst see a multitude going in that broad way that leads to destruction; yet follow not that mul-



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itude, lest with them thou perish; be not of despair's thousand, neither let secure presumption inveigle thee to be in the number of her ten thousand; but as thou tenderest thy own salvation, be careful of these cunning baits, for they are both servants to one master: He thinks he must now labor for thee, my poor soul, or never, for if thou once recover Heaven, thou art out of his reach for ever: Many encounters thou must expect in this thy progress.

*Soul.*

*Alas, alas, Is the time present onely mine, is all past-time lost, and is the future uncertain! then, Lord, assist me in the spending of this inch of time, that I may make a large improvement of it; and Lord, though I have three potent enemies that will oppose me in thy way, yet, Lord, appear on my side, and let thy strength be seen in my weakness, and then I shall not fear the conquest.*

*Consolation.*

Be not discouraged, O my soul, for through that strength that is above thy self, thou maist prevail and have a glorious victory, for know, it is by the strength of a Christ a soul must act; hasten then to him, and fall down before him, and cry, Help, O King, O Lord be merciful to me a sinner: Beg an increase of true Faith and Repentance (for they are the gifts of God) and in faith beg the priviledge  
of



of a believing repenting sinner, humbly acknowledging every particular sin that thou findest registred in thy conscience; not, as one well observes, that he needs thy information (for alas, he knows the number and greatness of them, the time when, and place where every one was committed, better then thy self) but to shew thy obedience to his command; where he says, He that hideth his sins, shall not prosper, but he that confesseth and forsaketh them, shall have mercy, *Prov. 28. 13.*

And again, if we acknowledge our sins, he is faithful and just to forgive us our sins, and a cleansing from all unrighteousness: Contrarily, if we say we have not sinned, we make him a liar, and his word is not in us, *1 John 1. 9, 10.*

Serve thy sins, O my soul, as *Hezekiah* did the blasphemous Letter of *Rabshaketh*, spread them before the Lord, saying. These are they. O Lord, that caused my banishment out of Paradise: O these they are that made my Savior complain his soul was very heavy, even to death; my sins did so embitter his cup, which made him pray, O my Father, if it be possible, let this cup pass from me: What caused his bloody sweat, but my sins? and for my sins was he despised, crowned with thorns, mocked, buffeted, smote with rods, scourged, stript in scorn, and a robe of derision put upon him; his face was spit in for me, for my sins he suffered a cursed death on the Cross, crying out, My God, my God, why hast thou forsaken me? To purge my filth of sin, his side was pierced; and sin is it that would se-

parate thee, O my soul, from thy beloved, and dis-inherit thee of the inheritance purchased by thy Savior : And wilt thou then nourish such a Serpent in thy bosom ? O no, away, away with it, and hie thee to a Christ ; as one saith, Inquire for him at the mercies of his Father : Seek him at his own righteousness, and at his holy sufferings, and when thou hast found him, make known thy grief, and sue for favor ; shew him the wounds that sin hath made in thee, how deep and dangerous, nay mortal both to soul and body, if not recovered by that sovereign Balsom the sacred blood of this Lamb of God ; make known thy faith thou hast in him by thy works, correct the errors of thy life, and carefully endeavor to keep his Commandments. O beg a manifestation of his favor to thee, O my soul, for therein is life : He, as one observes, is the Seal of the Covenant between thy God and thee ; therefore, if thou want thy Seal, thou wilt want thy assurance, and so forfeit thy estate of happiness in Gods favor, which who would so much as hazard for more, if it were possible, then Satan offered our blessed Savior to worship him ? Above all things then, make sure of him for thy friend (by seeking only to him, and relying wholly on him) for if he subscribe not to thy pardon, thou art but dead, nothing here below can give thee so much as hope of acceptance, or gaining the least favor with God : For alas, of thy self thou art not able to think a thought of good, much less then to do any act ; no, it is God that worketh in you both the will and the deed,

deed, even of his good pleasure, *Phil. 2. 13*:  
But though thou art not sufficient of thy self,  
to think any thing as of thy self, yet thou hast  
a God All-sufficient, walk before him (O  
my soul) and be thou upright, *2 Cor. 3. 5*.  
*Gen. 17. 1*.

For all good must come from that bottom-  
less fountain of all good; the best of thy  
actions are so intermixt with sin, that the eyes  
of this pure God cannot behold them, as from  
thee, without passing judgement upon them;  
for none but the righteousness of a beloved  
Son can approach the presence of a pure Fa-  
ther, which righteousness by Faith is thine:  
wherefore pray continually, that he would be  
pleased to increase and strengthen thy Faith  
in Christ Jesus, who is the Author and fi-  
nisher of thy Faith; that in and thorow him  
he would behold and accept of thee; for it is  
he onely that can heal a wounded Soul, and  
quiet a troubled conscience (and it is a way  
that the Lord Jesus is pleased often to take;  
as first, to cause a trouble, and then to appear  
with healing in his wings; as the Angel, who  
first troubled the waters, and then cured the  
next that stepped in, *John 5. 4*).

Soul.

O I am troubled, I am troubled, Lord have  
me in that fountain set open for sin and for un-  
cleanness, then shall I be whiter then snow; my  
heart is oppress'd, O set me on the rock that is  
higher then I, so shall I overlook all impassabili-  
ties, and sit to thee as on eagles wings, when  
my

*my faith is mounted, and my foundation laid on the rock at thy right hand.*

*Consolation.*

O happy are those wounds, by which issues the putrified corruption of sin, and by which enters perfect and sound health ! And, O happy disquiet, which is seconded with the peace of God, which passeth all understanding, *Phil.* 4. 7. And, O welcome sorrow, that causeth repentance not to be repented of, *2 Cor.* 7. 10. (For know, it is the riches of the goodness of God that leadeth thee to repentance, *Rom.* 2. 4.) For thou wilt finde joy even in these tears, and comfort in this grief ; this being the sorrow that must pass for currant, and these the tears that God will wipe away ; therefore when thou hast laid open thy disease before the great and wise Physician, he will administer spiritual Physick, even the precious blood of his beloved Son, the vertue of it being such, that one drop rightly applyed, is sufficient to cure the wounds of a world of souls ; nay, he will not onely cure thee, but he will also crown thee, and make thee partaker of the glory which his Father hath given him, *John* 17. 22.

Therefore, O my soul, go forward joyfully in this thy heavenly journey (be careful that thou go not back, nor standest still) think not that day well spent, that thou hast not got some ground towards thy journeyes end, having on thee his blessed armor, and praying continually for a supply of grace to go on in his  
ways,

way, and that he would be pleased to assist and support thee, that thou mayest run with patience the race that is set before you, and so to run that you may obtain.

Remember, as one saith, that it is a great prize thou runnest for, the race no shorter then thy life; thy self the runner, eternal life the Crown for which thou runnest, God and his holy Angels the Spectators, Satan, the world, and thine own corruptions, are the enemies that strive to subvert and hinder thee in thy way; therefore it stands thee upon, to watch and pray continually, that God would enable thee to hold out even unto the end, for to them the promise of being safe is made, *Matth.* 24. 13.

Mark the upright man (saith *David*) and behold the just, for the end of that man is peace, *Psal.* 37. 37. If thou mark him (saith one) in his setting out, he hath many oppositions; and if thou mark him in his journey, he is full of tribulations; but if thou mark him in the conclusion, the end of that man is peace; nay, it is not onely an outward peace, which is lyable to be broken by the contentious breath of man, but as I said before, it is the peace of God which passeth all understanding; imbrace then, O my soul, that heavenly counsel from a heavenly Father, saying, Turn you unto me with all your heart, and with fasting, and with weeping, and with mourning, and rent your hearts, and not your cloathes, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil: Who

## A comfortable contemplation

Who knoweth if he will return, and repent, and leave a blessing behinde him, *Joel* 2. 12, 13. For he is very ready to forgive, *Isaiah* 55. 7.

O cease not then day nor night, keep not silence, be one of them that are always mindful of the Lord, give him no rest till he hath given thee that other spirit, even a spirit to follow him fully, *Numb.* 14. 24. *Isa.* 62. 6, 7. O my soul, seek the Lord while he may be found, call upon him while he is near, *Isa.* 55. 6. for the Lord will be a refuge to the poor, a refuge in due time, even in affliction; for the poor shall not be alway forgotten, the hope of the afflicted shall not perish for ever, *Psal.* 9. 9, 18.

## The Souls Confession.

*Soul.*

**I** Desire humbly to acknowledge my sin unto thee (O my God, and mine Iniquities will I not hide; I say, I will confess my transgressions unto the Lord O forgive thou the punishment of my sin, and let this humble confession and prayer come unto thee in a time when thou maist be found: I beseech thee to instruct me, and teach me in the way that

## The Soul's confession.

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that I should go, and let thine eye guide me.  
O fix my eyes of faith, on the true object  
of my Faith, Christ Jesus (for Lord, I be-  
lieve, help my unbelief) that I may behold  
in him thy unlimited love, and let that love  
constrain me to behold my self onely as an  
offender; for confident I am, nothing but of-  
fences are to be found in me, therefore to him  
I flie for shelter, hovering under his wings of  
mercy, he being the full and perfect sacrifice  
for sin (for it hath pleased thee, that in him  
should all fulness dwell, Col. 1. 19.) and he  
onely it is that can present me blameless be-  
fore thee.

*Psal. 32. 5,*  
6, 8.

In his name come I unto thee, presenting  
the desires of my poor soul, beseeching thee  
to give me repentance toward thy self, and  
faith toward my Lord Jesus Christ: For a-  
gainst thee, against thee onely have I sinned,  
and done evil in thy sight, that thou mayest  
be just when thou speakest, and pure when  
thou judgest.

*Eph. 1. 4, 5.*

*Act. 10. 21.*

O that mine head were full of waters, and  
mine eyes a fountain of tears, that I might  
weep day and night, for offending such a God  
of love: I have sinned, what shall I do now  
unto thee, O thou preserver of men? Wo  
unto me, for I have sinned, all the imaginati-  
ons of the thoughts of my heart being evil con-  
tinually. Behold, I was shapen in iniquity,  
and in sin did my mother conceive me, that  
original sin being it, that hath made me by  
nature odious unto thee a pure God, and that  
is the root from which these evil branches,  
actual sins spring, which makes me to be as  
an

*Psal. 51. 4.*

*Jer. 9. 1.*

*Job 7. 30.*

*Lam. 5. 16.*

*Gen. 6. 5.*

*Psal. 51. 5.*



*Isa. 64. 6.* an unclean thing ; I fade like a leaf, and my iniquities, like the wind, have taken me away:

*Amos 5. 12. 15.* And thou, the holy God, knows my manifold transgressions, and my mighty sins, how naturally I hate the good and love the evil ; for I have not heard thy voice, I have not received correction, I have not trusted in thee,

*Zeph. 3. 2.* O Lord, I have not drawn near to my God ; therefore let mine eyes cast out repenting tears

*Jer. 9. 18.* and my eye-lids gush out as water : For who

*2 Sam. 12. 22.* can tell whether God will (here) have mercy on the remnant of my days ; and in wrath

*Hab. 3. 2.* remember mercy, so that his hand may not be on me for my destruction ; but because I have provoked my God, and displeased him that made me, and have forgotten him that created me, even the everlasting God, and grieved him that nourished me. Therefore, before the

decree come forth, and I be as chaff that passeth in a day, & before the fierce wrath of the Lord

come, and before the day of the Lords anger upon me, I will, through thy assistance, seek thee, O Lord, beseeching thee to give me a

heart to seek righteousness, to seek lowliness ; if so be that I may be hid in the day of the

*Zeph. 2.*

*23.*

Lords wrath, so that if I shall finde favor in the eyes of my Lord Jesus, all things shall

work together for my good ; but if he say, I have no delight in thee, behold, here I am,

let him do to me as seemeth good in his eyes,

*2 Sam. 15.*

*25. 26.*

Yet, O Lord Almighty, O God of Israel, the soul that is in trouble, and the spirit that is vexed, cryeth unto thee : Hear, O

Lord, and have mercy, for thou art merciful,

and



and have pity upon me, because I have sinned  
before thee: For, O Prodigal, how justly *Baru. 3.*  
may I take up thy accusation, and cry, Fa- *1. 2.*  
ther, I have sinned against Heaven, and before  
thee, and am no more worthy to be called *Luke 15.*  
thine; for which (O righteous Father) of *21.*  
thy Commandments have I not wilfully broken:  
I confess, I should have given unto thee  
the true God, an undivided heart, but alas it  
hath been divided, now shall I be found faulty, *Hosca 10.*  
for the world, the flesh, and the Devil, hath *3.*  
shar'd it, making those things Gods which  
are not Gods, by my too much loving, belie-  
ving, trusting, and fearing them, when thou  
the Lord art onely the God of truth: Thou art  
the living God, and an everlasting King, they  
are vanities, and the work of errors, in the  
time of their visitation they shall perish; but  
the portion of *Jacob* is not like them, for he  
is the Maker of all things, the Lord of hosts is *Jer. 10.*  
his Name, and it is thy name onely that I *10, 15, 16.*  
desire to know, and then I shall trust in thee;  
for thou, Lord; hast not failed them that seek *Psal. 9. 10.*  
thee. *12.*

I confess likewise, O Lord, I should have  
worshipped thee onely, and that should have  
been according to the rule of thy holy Word,  
even in Spirit and Truth, drawing near unto *John 4. 24.*  
thee with my mouth, and honoring thee with  
my lips, when my heart hath been wander- *Isa. 29. 13.*  
ing, and removed far from thee, and my fear  
toward thee was taught by the precepts of men.  
Therefore, O Savior, justly maist thou say,  
But in vain dost thou worship me: What *Mat. 15. 9.*  
have I to do with the multitude of your sa- *Isa. 1. 11.*  
crifices,

fices; I am full of the burnt-offerings, they  
 are a burthen to me, I am weary to bear them;  
 thou hast shown that pure Religion and unde-  
 filed before thee, is this, to visit the fatherless  
 and the Widows in their adversity, and to keep  
*Jam. 1. 27.* myself unspotted of the World; for thou de-  
 sirest mercy and not Sacrifice, and the know-  
 ledge of thee more then burnt-offerings.  
*Hos. 6. 6.* Therefore I humbly beseech thee, O Lord,  
 to wash me, make me clean, and to take away  
 the evil of my works from before mine eyes,  
*Isa. 1. 16,* that I may cease to do evil, and learn to do  
*17.* well.

Moreover, O Lord, I confess I should have  
 feared thy glorious and excellent name, and  
 have magnified it, not speaking of it without  
 great reverence, it being the onely name  
*Act. 4. 12.* wherein salvation is folded: But alas, how  
 idly and prophanely have I used it, O how  
 hath that most holy Name of thine (a thing  
 thou so much favorest) been polluted among  
 us? for the quantity and quality of this sin,  
*Ezek. 36.* both in my self and others, makes me stand  
*10.* amazed, O Lord, at thy patience, for it is  
 great: O grant that this goodness of thine  
*Rom. 2. 4.* may lead me to repentance: I beseech thee, not  
 for our sakes, but for (this) thy holy Name  
 sake defer thy wrath, and for thy praise refrain  
 it from us, that thou cut us not off: For thy  
*Isa. 48. 9,* own sake, for thy own sake do it, and grant  
*11.* that I may sanctifie thy name, and sanctifie  
 the holy one of *Jacob*, and fear the God of  
*Isa. 29. 23,* *Israel*; for I that have erred in spirit do beg  
*24.* understanding, that whatsoever I shall do in  
 word or deed, I may do all in the name of

## *The Souls confession.*

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the Lord Jesus, giving thanks to God, even the Father, by him.

*Col. 3.17.*

Likewise, O righteous Lord, I do here acknowledge my self highly guilty of the breach of thy Sabbath, confessing that I should have bestowed it in holy duties, contemplating on the ways and works of thee my great Creator, not turning away my feet from the Sabbath, from doing thy will on thy holy day, calling it a delight unto me, to consecrate it as glorious to thee, O Lord; for great is thy promise to every one that keepeth thy Sabbath, and polluteth it not, saying, Them will I bring also to mine holy mountain and make them joyful in mine house of Prayer: But alas, how have I failed herein, neglecting thy service on this and all other thy days, taking small advantages to keep me from thy house! and when I have gone, what a wandering heart and eyes have I brought with me! O how unprepared have I come, and how empty of good have I returned, so deceiving my self; for which, thou mightest long since have cut me off, and given me a portion with the hopeless brood of Hell! But, O gracious God, although it is most true that thy word shall effect what thou in thy secret counsel hast decreed, and that faith comes by hearing, and hearing by the word of God, and that without faith it is impossible to please thee; and that hitherto I have been only a hearer of thy Word, and not a doer, yet I beseech thee in mercy to grant that I may no longer be so; for I confess it is high time to awake out of the sleep of sin, & to redeem the time, for

*Isa. 58.13.*

*Isa. 56.6,7.*

*Rom. 10. 17.*

*Heb. 11.6.*

*Eph. 5.16.*

the

2. Cor. 6. 2. the days are evil : O be reconciled unto me in Christ Jesus, and then hear me in a time

Heb. 4. 12. accepted, and in the day of salvation succor me ; and since the word of thee, O God, is lively and mighty in operation ; let it, I beseech thee, teach me, convince me, correct me, and instruct me in righteousness, that I may be perfect, thoroughly furnished to all good works.

2 Tim. 3.  
16, 17.

O let it do (in mercy) what thy Wisdom shall see may be most for the glory of thy great Name, and the good of me thy unworthy servant ; begging still, O Lord, at thy hands, a heart to follow thee fully, so that I may be more careful of (and in) the performance of holy duties then ever I have been ; not only resting content in spending thy day in thy service, but that each day may be as a Sabbath to my soul ; so much let my thoughts, affections, and endeavors, be taken up and delighted with and in thy service, living this day as if it were my last, looking through all duties upon thy self, who art the onely object of my faith, beholding so much of them as is mine, as nothing but additions to my great account : But, O Savior, at thy feet I desire to cast my soul, thou onely being able to make me acceptable to thy Father and mine, and thou hast commanded me to love thee, and to keep thy commandments, and to confess and forsake my sins, and thou alone canst give me grace so to do ; and of thee I humbly beg it, so that I may out of love and obedience to thy command, endeavor my utmost to please thee in all things.

Humbly

Humbly confessing my self, not onely an offender through the breach of these thy commands, but acknowledging my self highly guilty of offending in all other; for alas, how far have I been from rendring to all their due, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor; and though the fulfilling of the Law be briefly comprehended in this, Thou shalt love thy neighbor as thy self; yet, Lord, thou onely knowest how far short I come in true love to thee my God, my neighbor and my self. *Rom 13. 7, 9.*

For if I had loved thee, I should carefully have endeavored to keep thy Commandments, and not wilfully have offended thee in any thing; neither should I have dishonored thee by drooping under a base distrustfulness, but true Christian-like, have cast my burthen with a firm confidence on thee, fully assuring my self, that thou wilt stretch out thy hand and catch me before I sink. *John 14. 15.*

O Lord, if I had known thee truly, I should have trusted in thee onely; for they that know thee, will trust in thee: What greater indignity can be done to thy Majesty, then to distrust such an All-sufficiency? O how justly mightest thou, O righteous God, have caused each day of my life to have presented me with the reward of a distrustful heart, and not have given me wherewith to have defended the dayes grief. *Psal. 9. Math. 6. 34.*

O that I had been like the heath in the wil-

wilderness, and shall not see when any good cometh, for thou hast said, Cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord; but

*Jer. 17. 5, 6, 7, 8, 9, 10.* blessed is he that trusteth in the Lord, and whose hope the Lord is, for he shall be like a tree that is planted by the water, which spreadeth out her roots by the river; therefore, O

*Ezek. 18. 31.*

*2 Cor. 5. 17.*

*Jer. 17. 14.*

Lord, to thee I come, that knowest the heart to be deceitful and wicked above all things, and who onely art the searcher of it, beseeching thee to make me a new heart and a new spirit, that I may return and live, for thy ways, O Lord, are equal, and my ways are unequal; and I know assuredly, if a man be in Christ, he is a new creature, old things are past away, behold, all things are become new: therefore heal me, O Lord, and I shall be whole, save me, and I shall be saved, for thou art my praise; and grant that I may no more entertain the least distrustful thought of thy greatness; although thou art pleased to defer thy help unto the last minute, yet let it be my comfort and delight faithfully to believe, and humbly to wait thy blessed pleasure.

*Jer. 10. 19.*

*1 Sam. 3. 18.*

And grant likewise, I beseech thee, that I may no more (as I have done) offend thee through impatience under thy hand; for I confess, far have I been from truly resolving that this is my sorrow, and I will bear it, saying, It is the Lord, let him do what seemeth him good: No, I have rather expostulated with thee, pleading. Why was I set as a mark for thy arrow? O what is it, Lord, that I have done,

done, that thy hand lies thus heavy upon me,  
 therefore now, O Lord, take I beseech thee my  
 life from me; for it is better for me to die, *Jona. 4. 3.*  
 then to live in a condition that is not suitable  
 to my minde: So vile was I, but pardon, I  
 most humbly beseech thee in Christ Jesus,  
 what is past, so that I may lay my hand upon  
 my mouth; and though I have once spoken,  
 yet will I answer no more, yea twice, but I  
 will proceed no further: For wo unto him *Job 40. 5.*  
 that striveth with his Maker; shall I the clay-  
 porter say to him that fashioned me, What *Isa. 45. 9.*  
 makest thou? O no, though I have many  
 times highly offended in this kinde, yet give  
 me thy grace, and I will do so no more; for let  
 it suffice that what is done, is by thee, that  
 dost all things in great wisdom, and for the  
 good of them that love thee: And since it is  
 thy will so to do, let that silence all. O that I  
 could rest in the Lord, and wait patiently for *Psal. 40. 1.*  
 him, then would he encline unto me, and *and 37. 7.*  
 hear my cry: O that I could run with pa-  
 tience the race that is set before me, looking  
 unto Jesus the author and finisher of my  
 faith, who for the joy that was set before him,  
 endured the Cross, and despised the shame,  
 and is set at the right hand of the throne of  
 God: O that I could consider him that endu-  
 red such speaking against of sinners, lest I  
 should be weary and faint in my minde; then *Heb. 12. 2,*  
 should I endure with patience correction from *3. 6.*  
 so merciful and loving a Father, who chasten-  
 eth whom he loveth, and correcteth every son  
 whom he receiveth.

And since, O gracious Lord, the trying of  
 my



my faith bringeth forth patience : Let I beseech thee, patience have her perfect work,  
*Jam. 1. 3, 4.* that I may be perfect and entire, lacking nothing ; for great cause have I to rejoyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed : therefore, O righteous Lord, grant I pray thee, that I may no longer be sloathful, but a follower of them which through faith and patience inherits the promise.

*Rom. 5. 3,  
4, 5.*

*Heb. 6. 12.*

Moreover, O Lord, I do here humbly acknowledge that I have not had that childe-like love and affection to thee as I ought, loving thee even for thy self, and heaven for thee, being zealous for thy glory.

Knowing that thou hast said that all things shall work for good to those whom thou honorest with the name of Sons ; and since, O Lord, thou hast given me so high a priviledge as to be called thy childe, give me thy grace that I may from henceforth be an obedient one, fearing so good a Master, honoring so loving a Father, and obeying so dear a Savior ; choosing rather to die pleasing and obeying thee, then displease or disobey thee in the least thing, and live.

*Mat. 1. 6.*

I do likewise confess, O glorious Lord God, that I have not been truly humbled with the sense of thy excellency, and my vileness, with thy holiness and pureness ; and with my sinful loathsomness, that through the corruption of my nature, every moment am ready to be carried to utter destruction, if thou, O my God, of thy free mercy were not pleased to restrain

it :



it: Yet have I not given all the glory of the free gifts of thy rich mercy to thee onely, but (wretch as I am) I have denyed thy praise, giving part thereof to external things, and not onely to thee the eternal God, although I may continually (if I will but take notice of it) finde the benefit of thy preventing mercies: O grant therefore, I beseech thee, that I may be truly (and with an humble heart) sensible of my own insufficiency to any good, and my proannes to all evil; for alas, thy greatness knows that the seed of all manner of sins is in my heart, and it is thy mercy it breaks not into action; for which I desire true humiliation, so that I may appear low even in mine own eyes, and walk humbly with thee *Psalm. 145.* my God, for I am but dust, and thou a great Lord, and greatly to be praised, whose greatness is unsearchable.

But withal, I beseech thee, grant that I may, through faith, behold the all-sufficiency of my Savior, in whom all fulness dwells; and by faith take hold and apply his all-sufficiency his fulness, to my poor insufficient and empty soul; so that I may in faith say with holy *Paul*, I am able to do all things through the help of *Christ*, which strengthneth me; going forward in the strength of my Savior, *Phil. 4. 13.* and making mention of his righteousness, even *Psalm. 71.* of his onely. 16.

I do also here most humbly acknowledge unto thee, a great and wise God, my ignorance in Spiritual things, through which sin multitudes have perished; for alas, I have lived in some maner without the true knowledge of

D

God

God in Christ, having my understanding darkned, and being a stranger from the life of God through the ignorance that is in me, worse then the beast; for th. Ox knoweth his owner, and the Ais his masters crib; but I have not known, I have not understood: Ah sinful heart laden with iniquity.

*Jam. 1.5.*

*Phil. 3.3.*

*John 4.10.*

But O my dear Savior, who art a guider of the blinde, a Light to them which are in darkness, an Instructor of them which lack discretion, and a Teacher of the unlearned: To thee, to thee I that lack wisdom do come, humbly asking it of thee the all-wise God, beseeching thee to enlighten my understanding, to info in my judgement, and to make me wise in thy wisdom (and strong in thy strength) so that I may know thee, and be known of thee in that Son of thy love, for whom assuredly I should think all things lofs for that excellent knowledge sake of Christ Jesus my Lord: O certainly, did I but truly know that gift of (hine O God) Christ Jesus, my soul would give thee no rest, until thou wert pleased to give me of that water of life, to refresh and make fruitful my dry and barren soul; nay, shouldst thou seem to neglect me, and not to answer, yet grant that I, lying at the feet of thy Majesty, may cry in Faith, Have mercy on me, O Lord, the Son of David; nay should Justice plead, send her away, yet behold thy bowels of mercy pleading, I am not sent but to the lost sheep of the house of Israel; O Lord, I am a poor and wandring Lamb (yong in Christ, therefore in him a lamb for age) and shall be lost, if thou

thou seek and save me not : O take me out of the mouthes of these wolves I meet with in this wilderness, that they worry me not ; and grant, dear Lord, that I worshipping thee may still cry, Lord help me : Nay, shouldst thou for my further trial seem unkinde, and answer, It is not good to take the childrens bread, and to cast it to whelps, yet Lord, deny me not the crums of mercy, increasing and strengthening daily my faith, that it may grow up until it be greater, and it be with me as I desire, which *Math. 15.* is, O Lord, at thy appointed time to be dissolved and to be with Christ, which is best *Phil. 1. 23.* of all ; and while I hear live, grant that I may be an obedient childe, not fashioning my self unto the former lusts of my ignorance : *1 Pet. 1.* Beseeching thee not to regard this time of my *14.* ignorance, but so to order my heart, that I *Acts 17.* may joyfully imbrace thy Fatherly admonition, and be well in remembering my latter *30.* end.

Moreover, O Lord, I do confess my self a greater offender, through mis-spending of my precious time, not imploying it in that for which I was made, which was to glorifie thee my Maker, but several ways have much dishonored thee in it ; and for which, if thou shouldst call me to a reckoning, I was not able *Isa. 43. 7.* to give thee an account of one hour for a thousand. *Psal. 75. 2.*

Therefore, O eternal God, take I beseech thee, thy own convenient time, and cause me to come unto thee, for they are blessed whom thou chusest : O give me a heart to consider *Psal. 65.* the season, that it is now time that I should a-

Rom 13.  
11.

rise from sleep, and redeem the time because my days are evil, and no more offend thee by mispending it; but that each minute thou art pleased here to lend me (to breath in) I may imply in the works of righteousness, speaking and proclaiming the praises of thee, O gracious God, who onely is worthy to be praised.

I do likewise acknowledge, O righteous God, that I have highly transgressed through  
Psal. 73. 6. pride, for how hath it compassed me as a chain;  
Eios 7. 10. O how may it testifie to my face: For alas,

it is a sin of ancient acquaintance, being the first branch that appears from that evil root, and many times the last that we take our leaves of; for how do we before speech is given, make signs of embracing this sin; and when we lie languishing upon a dying bed, how fain would we have something of self to carry with us, when alas, we are but cyphers at best, without our figure Christ Jesus: and

Prov. 11.  
2.

although this sin be accompanied with so many sad companions, as shame, contention

Prov. 13.  
10.

and destruction, having a woe attending it, being entertained but by fools, and liable to a

and 16. 18.

basement, and to be brought low: yet, O

Isa. 28. 1.

Lord, how is both it by my self and others im-

Prov 14. 3.

ceſſ, nay made a friend worthy the defend-

& 29. 23.

ing; for alas, few there be that weeps in se-

Dan. 4. 37.

cret for the pride of heart, although it is a sin

Ier. 13.

that of many hath the preheminence in thy

17.

hatred, and is abomination unto thee, and

Prov. 6.

shall be as stubble to thy consuming

17.

wrath.

Therefore, I humbly beseech thee, to give  
- me

me thy grace, that the pride of my heart may *Prov. 16. 5.*  
no longer deceive me; for thou, O great God, *Mal. 4. 1.*  
art able to bring them down that exalt them- *Obed. 3. 4.*  
selves as the eagle, and make their nests a-  
mong the stars; thou canst level and lay them  
even in the dust of death at thy own pleasures  
For thou Lord art high, yet beholdest thou *Psal. 138.*  
the lowly, the proud thou knowest, but it is 6.  
afar off; to thee therefore I come, that resist-  
est the proud, and givest grace to the humble,  
beseeching thee to give me grace to surmount *Jam. 4. 6.*  
this and all other sins, that hereafter I may in  
nothing willingly nor presumptuously offend  
thee, O God of mercy; for to him wilt thou *Isa. 66. 2.*  
look, even to him that is poor and of a con-  
trite spirit, and trembleth at thy word; thou  
forgettest not the cry of the humble, thou hast  
heard their desire.

O Lord, I that of sinners am the chief, do *Psal 9. 22.*  
humbly beg of thee to behold me in meecy, & *10. 17.*  
so that I may as the elect of God, holy and *Phil. 2. 8.*  
beloved, put on the bowels of mercy, kinde-  
ness, humbleness of minde, meekness, and  
long-suffering, continually endeavoring to *Col. 3. 2.*  
serve thee with all humility.

O great and glorious Lord God, whose *Ast. 20. 19.*  
dwellings are in the highest Heavens, and in  
the humble hearts of thy dear ones, hear me  
in Christ Jesus, and for his sake (oven the  
glory of thy mercy) grant the requests of my  
poor-soul; which is, that I may walk humbly *Mic. 6. 8.*  
with thee, my God, so that I may no more  
offend thee as I have done, both in this sin,  
and in an innumerable many more, which  
(through infirmity) I am not able to accuse

*The Souls confession.*

my self of, and for which thou mightest (if mercy had not prevented) long since have cast me into that unrecoverable place of torment, to have wept and gnasht my teeth for evermore; for which mercy, I desire every moment to acknowledge my thankfulness unto thee a God of infinite love, and not onely to speak thy praise, or here to write them, but that they may be so ingraven in my heart, as never to be defaced, nor so much as shadowed or eclipsed by the darkest cloud of affliction, be it what thou please; but that I may look through them all at what I have deserved, and at that unexpressible love of Christ Jesus; and let that love constrain me to love thee above all things, giving thee thy own place in my heart, there to reign as Lord and King, commanding in it what may be most for thy own glory, beseeching thee to give me thy grace, so that I may love and delight onely in the obeying of thy commands, and no more grieve thy holy Spirit as I have done, nor provoke thee any longer by my ungratefulness, through which sin I have much offended thee; for alais, how unthankful have I been for a numberless number of mercies given and received, and for mercies promised, for preventing mercies, restraining mercies, and for thy forbearing mercies.

But above all, for that Son of thy mercy Christ Jesus, in whom onely is my hope of pardon for these and all other my sins, for they are great and many, and I a poor creature not having one mite toward the payment of this great sum; for the leprosie of sin hath spread  
over

over all my actions, and hath made my self  
and them odious to thee a pure God. There-  
fore naked do I come unto thee, O my dear *Heb. 7. 22.*  
Savior, which art my surety, and on whom  
help is laid, because mighty and able to pay, *Psal. 89.*  
beseeching thee to cloathe me with thy rich  
robes of righteousness, and to cleanse my blood  
that is not yet cleansed; and with thy sacred  
oyl to cleanse sins filthy rust, and to make fair  
that image of thine that is deformed, nay  
Lord, delaced through sin. *19.*  
*Joel. 3. 21.*

O take away my ignorance and my unbe-  
lief, and receive me to mercy, so that I may  
work no more the works of the flesh, but that  
the fruit of the Spirit may increase and grow  
up in me daily, to the glory of thy great  
Name, for thy power is made perfect through *Gal. 5. 19.*  
weakness: O let that power of thine dwell in *22.*  
me, that when I am weak in my self, I may *2 Cor. 11.*  
be strong in thee. *9, 10.*

And since, O Lord, thou hast made that thy  
delight, that my necessity pleads most for, which  
is mercy: Adde, O adde I beseech thee unto  
the ocean of thy mercies, a heart truly to prize  
mercies; and work, O Lord, in me, a care-  
ful endeavor to do thy holy will fully for the  
time to come: Increase thy graces toward me,  
O thou that art merciful and righteous, and *Psal. 115.*  
full of compassion, who preserveth the simple, *14.*  
and saveth those that are in misery: Deliver I  
beseech thee my soul from death, mine eyes  
from tears, and my feet from falling; in-  
abling me with thy grace to walk before thee in  
the land of the living: O the hope of *Psal. 116.*  
Israel, the Savior thereof in the time of trouble, be *5, 6, 8, 9.*



*Fer.* 14.  
7, 8.

*Psa* 38. 17.

*Isa* 48. 10.

*Fer.* 31. 3.

*Ec* 35. 19.

*Psal* 71.  
14, 15.

not as a stranger unto me, nor as one that passeth by to tarry for a night ; and though mine iniquities testifie against me, yet O Lord, deal with me according to thy Name, for my rebellions are many, and I have sinned against thee ; and though thou here for felicity givest me bitter grief, yet let it be thy good pleasure to deliver my soul from the pit of corruption, and to cast all my sins behinde thy back : O fine me, and choose me in the furnace of affliction, and love me with an everlasting love, therefore with mercy draw me ; for how fair a thing is mercy in the time of anguish and trouble, it is like a cloud of rain that cometh in the time of a drought : Therefore, O Lord, to the glory of thy great Name, I desire to make known thy goodness and mercies, for through this dark cloud of affliction, I confess I may daily behold from thee a sweet shower of mercies distilling down upon me the unworthiest of thine ; I will then wait continually, and praise thee more and more, my mouth shall daily rehearse thy righteousness and thy salvation, for I know not the number.

O teach me thy way, O Lord, and I will walk in thy truth, knit mine heart unto thee, that I may fear thy Name, for great is thy mercy toward me : Therefore I will praise thee, O Lord my God, with all mine hearts, yea I will glorifie thy Name for ever.

And since, O Lord, true praises requires the whole man, grant I beseech thee, that my judgement may be so informed (by thee) that I may rightly esteem and truly value the richness of thy mercies ; and so inable and strengthen my memory, that I may treasure them



up, that continually and readily I may there  
finde matter to glorifie thee my God. And  
grant likewise, that my will may evermore be  
resolving to set forth thy glory, and that my  
whole affections may be set thereupon, and de-  
lighted therewith; and open thou my lips, O  
Lord, and my mouth shall shew forth thy *Psal. 87.*  
praise: O let my mouth be filled with thy *11, 12*  
praises and with thy glory every day, that all *Psal. 51. 15*  
my life may express the rich favors of thee, O  
righteous God, so that my praising of thee  
may not be as sparks out of a flint, which  
are forced, but as water out of a plentiful  
spring, ever flowing; and let all self-respects be  
drowned (I beseech thee) in the glory of thee  
my God, in whom alone is my best being; for  
none can count in order to thee thy thoughts  
toward us; I would declare and speak of them,  
but they are more then I am able to express. *Psal. 40. 5.*

Thy mercy, O Lord, reacheth unto the  
heavens, and thy faithfulness unto the clouds;  
thy righteousness is like the mighty moun-  
tains, thy judgements are like a great deep:  
Thou, O Lord, dost save man and beast, how  
excellent is thy mercy, O God? therefore  
the children of men trust under the shadow  
of thy wings, they shall be satisfied with the  
fatness of thine house, and thou shalt give  
them drink out of the river of thy pleasure,  
for with thee is the well of life; therefore will *Psal. 36. 4, 5*  
I confess before the Lord his loving kindness, *6, 7, 8, 9.*  
and his wonderful works before the sons of  
men, and offer sacrifices of praises, and de-  
clare his works with rejoycing; for the Lord *Psal. 107.*  
is very pitiful and merciful, and will have *21, 22.*  
mercy

*Lam.* 3. 22. mercy upon his afflicted ; for it is thy mercy Lord, that I am not consumed, because thy compassions fail not.

And it is thy mercy, O my God, that I am here to praise thee for thy mercies, and that I have mercies to praise thee for ; and it is likewise thy great mercy, that thou art pleased many times to make thy rod here a means to prevent fire hereafter ; for I know, O Lord, eternal fire to have tormented me for ever was as soon commanded by thee, as a rod to have corrected me ; but thou retainest not thy wrath for ever, and why is it but because mercy pleaseth thee: For how wert thou pleased to hover over me with thy wings of mercy, even before I had breathed in thy air ; and when I sucked the brest, thou didst there preserve me, when I was a childe and ignorant, not knowing the right hand from the left, thou didst still protect me ; and thou wert likewise pleased to guide me in my youth, so that I was not swallowed up, nor perished not in the heady, steep and cragged ways of youth. And thou hast moreover been pleased not to cast me off when more years came ; and when my strength failed, thou didst not forsake me.

*Job* 13. 26.  
*&* 20. 11.  
*Psal.* 25. 7.  
*2 Tim.* 2.  
 22.

And if it be thy will, O righteous Father, to bring me to an old age, and a gray head, O God, forsake me not ; and though thou hast shewed me great troubles and adversities, yet (I beseech thee) return and revive me, and come again and comfort me, so will I praise thee for thy faithfulness, O God, my tongue also shall talk of thy righteousness daily ; for  
 thou

*Ps.* 71.

thou hast brought me down unto the grave, *1 Sam. 2. 6.*  
 and thou hast raised me up, past the expectation even of my self and others, do I live unto this day, to speak the praises of thee my God; for the grave cannot confess thee, death cannot praise thee; but the living, the living he shall confess thee, as I do this day: The father to the children shall declare thy truth, *Isa. 38. 18.*  
 O thou that art as a hiding place from the wind, and as a refuge from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land; Look *Isa. 32. 2.*  
 upon me, and be merciful unto me, as thou usest to do unto those that love thy Name: *Psal. 119.*  
 Withdraw not, I beseech thee, thy tender mercies from me, O Lord, let thy mercy and thy truth always preserve me, so that I may be satisfied with the breasts of thy consolation, *Psal. 40. 11.*  
 and be delighted with the brightness of thy glory; even the glory of thy mercy, which *Isa. 66. 11.*  
 shines most clearly in that Son of thy love Christ Jesus.

For how boundless and unlimited is that love of thine, that when I was an enemy unto thee through sin, being a stranger, and ignorant of that infinite love of thine in Christ, that then thou should give that Son of thy love to die for me; that by the death of that innocent Lamb, I being guilty, might be acquitted and reconciled unto thee my God; and that favor purchast for me, wherein is life; and of a stranger made a friend, of a servant of sin, made a servant to thee a glorious God; and through the great and honorable Espousal of thy onely Son (by faith) made thy childe, and  
 heirs

- Rom 8.17. heirs annexed with thine and our beloved, whose love was such, that he willingly and freely took on himself the heavy burthen of sin, and the wrath due thereunto, under which my self and the whole world had sunk eternally, if he had not undertook it that was mighty, and had the power of the Almighty to support him; and who onely was able to satisfie to the utmost, imposing on me his easie yoke and his light burthen, which, is love and obedience; and which to a soul truly enlightened with the love of a Savior, is both a joy & a delight. O therefore let this love of thine, dear Savior, constrain me to be what thou wouldst have me to be (for unutterable is the benefit received by this love) and grant that I may die daily in my love and affections to all things under the Sun, and live and love onely thee and thy Commandments, giving over all other life but the life of Faith; and though here is no other joynture to be expected with thee, O Savior, but the Cross, yet I beseech thee, whatevcr thou shalt please here to deny me, O deny me not thy self, and then I shall be truly happy. And grant, O righteous Father, that I may not despise the riches of thy bountifulness, and patience, and long-sufferance, knowing that the bountifulness of thee, O God, leadeh me to repentance; for Lord, it is thy gift, for I do humbly acknowledge my heart to be deceitful and wicked above all things, and thou art the searcher of it; O search it, try it and frame it to thy most holy will, To that I may walk in the spirit, and not fulfil the lusts of the flesh; and let the measure
- sure

sure of thy graces in my heart be, what thy great wisdom shall think fit; so they may there reign, and in my life appear in the truth of them to thy glory, saying in faith Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercy, and God of all comfort, which comforted me in all my tribulations; so that I may be able to comfort them which are in any affliction, by the comfort wherewith my self is comforted of God. *2 Cor. 1<sup>st</sup>. 3, 4.*

For though I am afflicted on every side, yet am I not in distress; though I doubt, yet I despair not; if persecuted, yet not forsaken; and though cast down, yet I perish not; and if the outward man should perish, yet O holy Father, renew daily the inward man, so that I may count my afflictions here, which are but for a moment, light, waiting with faith and patience, for that most excellent and eternal weight of glory; not looking on the things that are seen which are temporal, but on the things that are not seen, which are eternal. *2 Cor. 4. 8, 9, 16, 17, 18.*

And though there was a time when I was without Christ, having no right or title to the Commonwealth of Israel, but was a stranger from the Covenants of Promise, and had no hope, and were without God in the world, but now in Christ Jesus; I which was once far off (I beseech thee each day) to make nearer by the Blood of Christ, for he is my peace, and he is able only to make of twain, one new man in himself, that he might reconcile both unto God in one body by his *Eph. 2.*

his cross: O then I humbly intreat thee, according to the riches of thy glory, to strengthen me by thy Spirit in the inner man, that  
 Eph. 3. 16. Christ may dwell in my heart by faith, that I  
 17. may be filled with the knowledge of his will, in all wisdom and spiritual understanding, that I might walk worthy of the Lord, and please him in all things; being fruitful in all good works, and increasing in the knowledge of God, strengthened with all might through his glorious power, unto all patience and long suffering, with joyfulness; giving thanks unto the Father, which hath made me meet to be partaker of the inheritance of the Saints in light, who onely can deliver me from the power of darkness; and translate me into the kingdom of his dear Son, in whom I had redemption through his blood, that is, the forgiveness of sins; therefore unto him that is able to do exceeding abundantly, above all that I ask or think, according to the power that worketh in me, Be praise in the Church by Christ Jesus, throughout all generations for ever. Amen,

Coloss. 1.

Eph. 3. 20,  
 21.

**Consol.**

*Consolation.*

As is said, Good and upright is the Lord, therefore will he teach sinners in the way, *It* is made good to you, O my soul, for his Scholar I hope you are, and by his power I desire you may act, I wish daily increase of his teaching, and a holy improvement of every mercy, so shall you be able to comfort others which are in any trouble, by the comfort wherewith you are comforted of God, *2 Cor. 1. 4.* But now for a further comfort and encouragement to trust God in all conditions, consider him in these his three attributes, his Wisdom, Power, and Mercy; And first for his Wisdom and Power; To whom shall I send thee to learn the wisdom and power of this great and excellent God (and to shame the wilful ignorance of man) but to the beast? Ask now the beasts, and they shall teach thee, and the fowls of the Heaven, and they shall tell thee; or speak to the earth, and it shall shew you; or the fishes of the Sea, and they shall declare unto thee, who art ignorant of all these; but that the hand of the Lord hath made these, in whose hand is the soul of every living thing, and the breath of all mankind; with him is wisdom and strength, he hath counsel and understanding; Behold, he will break down and it cannot be built, he shattereth a man up, and he cannot be loosed; behold, he withholdeth the waters and they dry up,  
but



*A comfortable contemplation*

but when he sendeth them out, they destroy the earth; with him is strength and wisdom, by which he created out of a lump of dark deformity this world, and all things therein, by the mighty power of his Word; then God said, Let there be light, and there was light, and God saw the light that it was good, and God separated the light from the darkness, *Gen. 1. 2, 3, 4, 5.*

O how wonderful and unconceivable is the wisdom & power of this great God, who out of nothing but a confused heap of darkness, could bring such an admirable thing as light, without which, all things under the Heavens would be as sad as darkness could make them: I find when the holy Ghost would express a very sad condition, or pronounce a very heavy sentence, darkness hath the preheminance, ushering in grief and sorrows, and sometimes death it self. The Preacher speaking of riches, reserved to the owners thereof their evil (saith he) These riches perish by evil travel, and he begetteth a son, and in his hand is nothing; all his days he eateth in darkness with much grief, and in his sorrow, *Eccl. 5. 16.*

Observe how oft *Job* repeats darkness in the cursing of his birth-day, as if that were even the very worst of evils: In the plagues of *Egypt*, God reserves darkness for the last but death it self (as if death and darkness could not be far asunder). *Exod. 10. 21, 22.*

O certainly, that break-fast must needs be sad, that hath darkness for the shore: for assuredly, did a man enjoy all that ever was created, wanting onely the enjoyment of this first days

days work, all the rest would seem but uncomfortable comforts; for to be in a continual darkness, may well be called, The night that was intollerable, and that came out of the dungeon of hell, which is insupportable, *Wis. 17.*  
13.

Soul.

*If the want of light onely be so intollerable, how are many of Gods children supported that are cast into dungeons, and want not onely light, but all other outward comforts.*

*Consolation:*

To this I briefly answer, That God hath, out of his infinite mercy, so linked himself to his by his faithful promises, that where his good pleasure is to give a true faith to lay hold upon those promises, there is a great mitigation of the extremity of any affliction; for the darkness hideth not from the Lord, but the night shineth as the day; the darkness and light are both alike, *Psal. 139. 12.* Fear not, faith the Lord, for I the Lord thy God, the holy one of *Israel*, thy Savior, am with thee; I will make darkness light before them, and crooked things straight, those things will I do unto them, and not forsake them, *Isaiah 42. 16.*

Though the Lyons do lack and suffer hunger, yet they which seek the Lord shall want nothing that is good, *Psal. 34. 8.* They have the presence of goodness it self with them;  
the

*A comfortable Contemplation*

the Lord is near unto all that call upon him, yea, to all that call upon him in truth, *Psalms* 145. 18, 19. For he is faithful, which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to bear it, *1 Cor.* 10. 13.

We know that all things work together for the best unto them that love God, even to them that are called of his purpose, *Rom.* 8. 28. The man that was experienced in the goodness of the Lord, invites thee to taste how gracious he is, pronouncing them blessed that trust in him: And are not these promises like flagons of the richest wine to stay and comfort thee with.

*Soul.*

*O yes, methinks these faithfully believed, are able to revive, a drooping soul, and to keep it from sinking in afflictions.*

*Consolation*

It will, O my soul, for know, The promiser is no less than the Lord that is good, and as a strong hold in the day of trouble, and he knoweth them that trust in him, *Matth.* 1. 7. He is the King of glory, the Lord strong and mighty, he formed the light, and created darkness, *Isa.* 45. 7. even the Lord of all the earth, to whom all creatures, both sensible and insensible yield obedience, but rebellious man; for you have heard when he was pleased to command.

mand light out of darkness, it was so ; and again, when it was his pleasure to command darkness to take the place of light, it was not disobedient to his commission ; for he bidding his servant *Moses* but stretch forth his hand toward heaven, and there was a black darkness in all the land of *Egypt* three days ; nay, and this darkness must also be bounded, for it must not be an universal darkness over the whole earth (it must not go beyond the commission) but onely in *Egypt*, and there is a corner in *Egypt* must scape too ; for the land of *Goshen* where the children of *Israel* are must have light, *Exod.* 10 22, 23. And is this to be done by any power less then an infinite, and this was his first days work, *Gen.* 1. 3, 4, 5.

Soul.

O no, infinitely is thy wisdom and power, O God, seen in this thy work, both in the making and governing of it, and great is the benefit we enjoy by it, infinite is the praise and thanks due unto thee for it ; therefore I humbly desire the great God of light, in whom is no darkness, that he would be pleased to give me grace to see his mercy in it, and to praise his name for it, preventing the light even in my praise, that when it shall break forth upon me, it may finde my mouth filled with his praise, and with his glory every day, *Psal.* 71. 8. for great is the Lord, and most worthy to be praised, and his greatness is incomprehensible, *Psal.* 145.

Con-

*Consolation.*

Secondly, no less wonderful is the wisdom and power of the Lord seen, in the separating the waters that are beneath, from the waters that are above in the clouds, which he was pleased by his mighty power to uphold from overwhelming the whole earth; for his power over this his creature, and the obedience of this his creature to him, as Lord and Sovereign, we may see in the execution done at his command upon the old world; for he commanded, and the rain was upon the earth forty days and forty nights: The waters prevailed so exceedingly upon the earth, that all the high mountains that are under the whole heaven, were covered; then all flesh perished that moved upon the earth, every thing in whose nostrils the spirit of life did breath, whatsoever there were in the dry land they dyed; *Noah* onely remained, and they that were with him in the Ark, *Gen.* 7. 19, 22.

Here is his power seen in the abundance of rain: Moreover, behold his power in the restraint of it in *Elias* his time, who prayed earnestly that it might not rain, and it rained not on the earth for three years and six moneths; and he prayed again, and the heavens gave rain, and the earth brought forth her fruit, *Jam.* 5. 17, 18.

Likewise at his pleasure the hard and craggy rocks shall be as a fountain of water to refresh and comfort his, *Numb.* 20. 11. Forth of the Jaw-bone of an Ass shall issue waters to re-  
vive

vive the spirits of a fainting *Sampson*, *Judg.* 15. 15, 19. So great and powerful art thou, O Lord: And this was his second days work, *Gen.* 1. 67, 8.

Soul.

*O the Heavens declare the glory of God, and the firmament sheweth the work of his hands; day unto day uttereth the same, and night unto night teacheth knowledge, Psal.* 19. 1, 2. The heavens, even the heavens are the Lords, therefore will I give him glory that hath made the heaven his throne, and the earth his footstool, *Isa.* 66. 1.

*Consolation.*

Thirdly, Behold how great and wonderful the power and wisdom of the Lord appears in the gathering together the waters that are under the heavens into one place, shutting up the Sea as it were with doors, saying, Hither-to shalt thou come, but no farther, and here shall it stay thy proud waves, *Job* 38. 11.

Thou hast placed the sand for the bounds of the Sea, by the perpetual decree that it cannot pass it, and though the waves thereof do rage, yet can they not prevail, though they roar, yet can they not pass over it, *Jer.* 5. 22. until the day and night come to an end, *Job* 26. 10. The Sea is calm by his power, and by his understanding, he smiteth the pride thereof, *ver.* 12.

Soul.

Soul.

*But I do read when this great Lord Admiral was on the Seas, the winds did rise, the waves did dash into the ship, so that it was full.*

Consolation.

You likewise read it was when he was asleep, for being awaked, it was no more with him, then Peace and be still, and the winds did cease, and there was a great calm, *Math. 4. 39.*

O sure my soul, this is to teach thee that there is no true peace nor safety; when thy great Protector but seems to sleep, no calm but storms, no joy, but sad distemper in a righteous soul, when he is pleased to withdraw his comfortable presence from it, or to vail him self as it were from the sighs of a gracious soul.

Soul.

*Therefore my humble request is, That whatsoever the storm is that here shall fall upon me, yet that he would be pleased to be near to comfort and support me in it, and to rebuke it, that it may not over-whelm me, and then I dread not what storm I am in; for I see if he but say, Peace and be still, it shall be so.*

Consola.



*Consolation.*

It is true all storms are obedient to his command, his power by them is not usurpt, but obedience yielded to his commission; if he but speak, their spreading nature is bounded, and they mount up as walls on either hand, till his chosen ones be past; for *Moses* being commanded by him, did but stretch forth his hand upon the Sea, and the Lord caused the Sea to run back by a strong east wind all the night, and made the sea dry land, for the waters were divided; then the children of *Israel* went thorow the midst of the sea upon dry ground, and the waters were a wall unto them on the right hand and on the left: But when the presumptuous *Egyptians* presumed to travel this new high-way, not having this great Majesties commission to shew for their passage, nothing less then ruine could be expected, and ruine did follow.

*Soul.*

*I may say with Job, it is the Almighty, we cannot finde him out, he is excellent in power and in judgement, and abundant in justice; let man therefore fear him, Job 37. 23. Praise him in his mighty acts, Psal. 150. 2.*

*Consolation.*

For he did but say, Let the dry land appear, and it was so; likewise he said, Let the earth

earth brought forth the bud of the herb that seedeth seed, the fruitful tree which beareth fruit; and the earth brought forth the bud of the herb, also the tree that beareth fruit, and God saw that it was good.

O the infinite power and wisdom of the mighty God of *Jacob*, that as soon as the word went forth, the work was incontinently made, for immediately great and innumerable fruits did spring up; divers pleasant fruits for taste, and flowers of unchangeable colour to delight the sight, and odours of a most wonderful sweetness to refresh the smell: Neither the colour nor scent of earth is either delightful or pleasing, yet to see that by the power and wisdom of God it should produce such variety of delightful and useful things, things so much differing from their mother earth, both in beauty and sweetness, as is admirable to consider of; assuredly to come into a field laden with the blessing of God, or a garden richly deckt with nature's beauty, will afford large matter for heavenly contemplation; to consider that if the great Creator, out of his great treasury, gives to these his inferior short-lived creatures, that to day is, and to morrow is cast into the oven; that hath but a short season to flourish in, and then must lie concealed within the root, and that root hid within the bowels of the earth, until the appointed time that it must break forth and flourish again; and yet these to have such sweetness, such beautiful cloathing, that *Solomon* in all his glory, was not arrayed like one of the lilies of the field, *Math. 6. 29.*

What

What sweetness, what beauty, what glory is in his treasury, for those that love him and keep his Commandments : nay, Behold, O my soul, and thou shalt see this God of goodness cause the earth to bring forth wine that maketh glad the heart of man, and oyl to make the face to shine, and bread that strengtheneth mans heart ; he causeth likewise grais to grow for the cattel, and herbs for the use of man, *Psal. 104. 15.*

For what herb or plant almost is it, that serves not either for meat or medicine, each one having a particular vertue; and that vertue, that beauty, that sweetness, derived from that bottomless Fountain of goodness, the great Creator, one that neither time nor season alters, for he is one and the same for ever, a God that changes not, *Mal. 3. 6.* a God that hath allpower, all wisdom, all goodness in full perfection, who did but speak, and all things were made of nothing ; and who need but call for a drought upon the land, and upon the mountains, upon the corn, and upon the wine, upon the oyl, and upon all that the ground bringeth forth ; and the heaven over us will stay itself from dew, and the earth stay her fruit, we looking for much, and loe it came to little, *Hag. 1. 11.*

Nay, and when that little shall be brought home, if the Lord but blow upon it, how will it consume and melt away, for he can increase and abate the fruit of the earth at his own pleasure ; as in the seven plenteous years when the earth brought forth store, *Gen. 45, 6.* And these years of plenty being past, a

seven years famine was called, wherein was neither earing nor harvest, *Gen. 45. 6.* For alas, if he but say to the fig-tree, Never fruit grow on thee henceforwards; it is enough to cause a present withering even from the root, *Matth. 21. 11.* For he is the Lord, the everlasting God, whose goodness, beauty and bounty, thou mayest with *Zechariah* proclaim, *Zech. 9. 17.* And this was his third days work, *Gen. 1. 10, 11, 12.*

Soul.

O righteous Lord, I beseech thee, to teach me with the Apostle, in all estates to be content for he was instructed both to be full, and to be hungry, and to abound, and to have want; for says he, I am able to do all things through the help of Christ which strengtheth me, *Phil. 4. 12, 13.* and for my comfort I have the same Christ, and thou hast the same power, if thou please, out of the riches of thy mercy to give me the same faith; for every good giving, and every perfect gift is from above: Therefore to the mighty God, the everlasting Father, the Prince of peace, give I glory for evermore; and let all things praise the name of the Lord, for he commanded and they were created, *Psal. 148. 5.* For great is our Lord, and great is his power, his wisdom is infinite, *Psal. 147. 5.*

*Consolation.*

Fourthly, was made manifest the mighty power and wisdom of the Lord, in making  
and

and governing his two great and glorious Lights, placing them in the heavens (sprinkling the vast places of those heavens with stars, as with smaller lights) to shine upon the earth, and to separate the light from darkness, and to be for signs and seasons, for days and years; committing to either of them a particular charge, as the great to rule the day, and the lesser to rule the night; which charge they execute with diligence, running their course with swiftness, not resting until they come to their appointed station, and according to his great command ariseth on the evil and the good, *Matth* 5. 45.

They impart freely of their brightness to all, and with it cheer both sensible and insensible creatures, knowing him as their Lord and Sovereign, to whose command they are obedient: For when his greatness was pleased to hear the voice of man, saying, Sun, stay thou in *Gibeon* and thou Moon, in the valley of *Ajalon*; the Sun abode, and the Moon stood still, the Sun abode in the midst of the heavens, and hastened not to go down for a whole day; and there was no day like that before it, nor after it, that the Lord heard the voice of a man, *Josh.* 10. 12. He did also at the prayer of *Isaiah* the Prophet, bring again the shadow ten degrees back, *2 Kings* 20. 11.

And may we not fear and wonder at this great power and wisdom, that commands both Sun and Moon, and they obey, whether it be to stand still or to go back, it is done, or to lay aside her glorious beams and to put on

darkness as a mourning garment, as at the sad sufferings of the Lord of life it did, for they are obedient, and ready to execute the command of their Maker: And this was his fourth days work, *Gen. 1. 14, 15.*

Soul.

*O I will praise the Lord all the days of my life, and praise ye him O Sun and Moon, praise ye him all bright stars, Psal. 148. 3. for he is great, and doth wondrous things; he is God alone, and there is none that can do like his works, Psal. 86. He is God the great, and mighty, whose Name is the Lord of hosts, great in counsel, and mighty in works.*

*Consolation.*

Fifthly, This great God of power and wisdom commanded the dumb waters, and without life, to bring forth living things, *2 Esdr. 6. 48* which they did in abundance; the great whale, and every thing living and moving, which the waters brought forth according to their kinde, and every feathered fowl; and he did bless them, causing them to increase and multiply, which command they obey; for besides those things, he hath been pleased to impart to man, assuredly there is a numberless number of rarities hid within the ocean; for should he but call unto the depths to produce out of their treasure his concealed wonders, it would proclaim him to be what in truth he is, even a wonder-working God, that doth  
great

great things and mighty ; for this Sea is great and wide, and therein are things creeping innumerable, both small beasts and great, *Psalm* 104. 25.

Therein is that great monster whom he hath made to play therein, who is so fierce that none dare stir him up ; yet the mighty God of *Jacob* rules in chief, for he commands this Monster, and he obeys ; who is he that can stand before him ? for *Jonah* being cast into the sea, he prepares a Whale to swallow him up, and to retain him in his belly three days and three nights ; and when he spake unto the fish, it brought and cast him upon the dry land, *Jonah* 1. 17. and 2. 10.

He can likewise at his pleasure make even the fish his privy purse-bearer ; for when he was to pay tribute or poll-money, he did but say unto *Peter*, Go to the sea and cast in an angle, and take the first fish that cometh up, and when thou hast opened his mouth, thou shalt finde a piece of twenty pence, that take, and give it unto them for me and thee, *Matth.* 17. 27 and it was done.

Soul.

*This King of glory had not his cramm'd coffers to go to, although the whole world, and all her riches were at his service, if he had pleased to have commanded it.*



*Consolation.*

No, he tends to the swelling Ocean, where none commands but himself, and out of that treasury he commands but for his present use; although that fish could allow to the shore thousands, so well as a piece of twenty pence, having but his commission to shew for it: But alas, he regards not the rich mans God, and although his providence is an universal providence, extending it self even to the meanest of his Creatures; as allowing to the Foxes holes, and to the birds of the heaven neasts, yet the Son of man hath not whereon to rest his head, *Matth. 8. 20.*

*Soul.*

*Why was so great a Majesty as my blest Lord (that makes heaven his throne, and earth his foot-stool) so unprovided of an habitation, and so scorned and dis-respected of this nothing, man.*

*Consolation.*

Because his Kingdom is not of this world, *John 18. 36.* No, this earth with all her gilded pomps, is beneath his thoughts; for his work being finished, his prayer is, Now glorifie me, thou Father, with thine own self, with the glory which I had with thee before the world was, *John 17. 4, 5.* For nothing less then God the Father can content God the Son,

Son, nor nothing less then God the Son can content a gracious soul ; alas it is restless till it finde him in whom it delighteth.

Soul.

I confess there is no true content, but in him whose power is able to command all things; both in the heavens, the earth, and the seas, and they shall obey him : Oh ! I beseech him to cause me, (which am his own by right) to love and delight in him above all things, to serve and obey him in all things ; O please thy self, Lord, in owning thy right, & pleasure me, make me what thou wouldst have me, and then in mercy own what thou hast made : I beseech thee not to suffer me, which am the image and glory of my Maker, to be out-stript in my obedience to thee by thy inferior creatures ; for who directest the heart to come unto thee, but thy self, Jer. 30. 21. Job 36. 22. For I that am composed of nothing but corruption, and disposed to nothing but wickedness, cannot love nor come unto thee that art perfect goodness, unless thou please to lead or draw me unto thee : O let thy mercy in Christ draw me, that I may continually offer the sacrifices of praise and thanksgiving unto thee, and set forth all thy wonderful works, Psal. 26. 7.

Consolation.

Now, O my soul, as the depths have proclaimed the Lord to be wonderful in power and wisdom, so the fowls of the heaven do also declare the same, for it is his great wis-

dom, that hath given pleasant wings unto the Peacock, and so rich cloathing unto the Ostrich, depriving him of wisdom, and giving him no part of understanding; by his wisdom the hawks do flie, stretching out their wings to the south; at his commandment the Eagle mounts up, making her nest on high, spying for meat afar off, *Job 39.*

He hears the hungry cries of the forsaken Ravens, and feeds them, giving them meat in due season, *Psal. 145.* And although they have neither Barns nor Store-houses, as one says, with provision for a future time, nor knowing where to make to morrows meal, nor where to pick up their next corn; nay although they are deprived of that which should chiefly support a Christian, even the rich promises of the God of truth, yet they sing and make musick both to themselves and others; when, O my soul, distrustful man under more apparent means droops, for if his wants be not speedily supplied, how sad and discontented will he walk, how dejected and cast down will his spirits be; nay, many times a supposed want or a supposed danger, takes such hold, that it drowns the thoughts of former received comforts and deliverances, so depriving God of his praise, and themselves of the comfort that comes by former experience, causing sad apprehensions in the soul, and many times causlessly, proving but supposed, never coming to the growth of either want or danger, but vanishing before it be either seen or felt, being prevented by an over-ruling power: But O piewish man, rather then thou wilt  
want

want discomforts to build distrust on, thou wilt frame them in thy thoughts afar off, making them grounds of discomfort, which indeed are not.

Soul.

O I confess, I confess, were the language of the beast of the field, and the fowls of the heaven as easie to my understanding, as the language of Balaams Ass was to his master, Num. 22. I might often hear them reproving me for my distrustful murmuring; for may they not justly exclaim against me, and say, O soul, why dost thou dishonor the Almighty, O why dost thou distrust such an All-sufficiency; hath not our Maker told thee, that we neither sow nor reap, nor carry into barns, and yet your heavenly Father feedeth us? and hath he not said, that ye are much better then we, and of more value then many of us, Matth. 6. 26. Luke 12. 7. are not the faithful promises of our blest Maker made to you, saying, Seek ye first the kingdom of God and his righteousness, and meat, drink and clothing shall be ministred unto you, Matth. 6. 33. O ye of little faith, take shame unto you, and learn of us the fowls of the heaven, and the beasts of the field, that may daily cherrip or low out these or the like reproofs, unto you; but man may plead, the want of reason makes them not troubled with thoughts for a future time.

*Consolation.*

But believe it, reason was never given thee to dishonor God with, neither wast thou made a rational Creature, that thou mightest with the more reason distrust thy Maker; though I confess, having no more then sense and reason, we shall never know God nor his truths with comfort, for it is far to low to reach so high things; yet reason being sanctified, and a true saving faith to imploy that reason is excellent, for assuredly, he believes best that knows best why he should believe, therefore the more reason if (as I said before) it be sanctified and guided by faith, the more ground thou wilt finde to take off thy trust from thy self, or any thing under the Sun (as being unconstant and far unable to help of themselves, because but vanity) and to fix it wholly and onely upon God, that is always ready, willing and able, to help those that come unto him, ask of him, and believe in him; wherefore, as one well observes, that which belongs to us in our calling, is care of discharging our duty, that which God takes upon him, is assistance and good success in it; let us (says he) do our work, and leave God to do his own.

Diligence and trust in him is onely ours, the rest of the burthen is his, and he stands upon his credit so much, that it shall appear we have not trusted him in vain; of whose belief I am, for assuredly if we seek God in his own ways, he will be found of us to our  
com-

comfort, either in supplying our necessity, or else supporting us with his strength, giving us patience to bear what burthen he shall please to lay upon us : Therefore, O my soul, whatsoever thy affliction is, bear it patiently, wait his time of relief cheerfully, believe in him faithfully, and trust in him onely ; so shalt thou (with *Peter*) finde him stretching forth his hand to catch thee before thou sink assuredly ; let the Lyons roar for their prey, and the Ravens cry for their food, but do thou humbly beg, and patiently wait for a supply of thy wants at the hands of thy God, in the name of Jesus Christ.

O let not a murmur be whispered out against his powerful goodness, for if he command the Ravens to feed thee, as they did *Elijah*, when God bid him hide himself in the river *Che-rith*, for, says the Lord, thou shalt drink of the river, and I have commanded the Ravens to feed thee there ; and the Ravens according to Gods command brought him bread and flesh in the morning, and bread and flesh in the evening, 1 *Kings* 17. 4. 6.

So shall they you, if God see that way best to supply thy wants with, and thy necessity require it, for he is a God of wisdom, knowing which are the best ways and the fittest times for help, to whose wisdom you ought and must submit : He likewise is a God of power, and can help without the help of any thing ; or if he please to use means, he can command all or any of his works to his assistance, and they shall be obedient, and effect what his pleasure is to have done, as well the unlikely

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unlikely as the likely; for in the judgement of man, what fowl almost could worse have been trusted with bread and flesh then the Raven, and yet we see his nature bridled, and he a careful carryer of provision to the servant of God; therefore, O my soul, do thou with the holy prophet meditate in all his works, yea meditate in the works of his hands: And this was his fifth days work, *Gen. 1. 21.*

Soul.

*O Lord inable me, and then I shall break out into the mention of thy great goodness, and sing aloud of thy righteousness, and speak of thy power, and of thy fearful acts.*

*Consolation.*

Sixthly, is manifested the mighty power and wisdom of this great God, in bringing forth of the dead earth living things, as cattel, and that which creepeth, and the beast of the earth; for he did but say, Let the earth bring forth the living thing, and it was so, for behold, he hath made the great Elephant which eateth grass as an ox, whose bones are like staves of brass, and his small bones like staves of iron, *Job 40.*

He likewise hath given strength to the horse, who mocketh at fear, and turneth not back from the sword; he swalloweth the ground for fierceness and rage, his strong neighing is fearful, he smelleth the battel afar off, and the noise of the Captains, and the shouting: He

*also*



also knoweth the time when the wilde goats bring forth their yong, and marks when the Hindes calve, numbring the moneths that they fulfil: He sets the wilde As at liberty, and maketh the wilderness his house, and the salt places his dwellings, and he onely can command the Unicorn, *Job 39.*

It is the Lord that giveth wildom to the small things in the earth, as to the Pismires, a people not strong, yet prepare they their meat in summer; and to the Conies, a people not mighty, yet make they their houses in the rock; the Grashopper hath no king, yet go they forth all by bands; the Spider taketh hold with his hands, and is in Kings Palaces; he gives the comely gate to the lusty Greyhound, to the Goats, and to the Lyon which is strong among beasts, and moveth not at the sight of any, *Prov. 30.* roaring after their prey, and seeking their meat at his hand of providence; for all his creatures wait upon him, that he may give them food in due season; he opens his hand, and they are filled with good things, he sends the springs into the valleys, which run between the mountains, to give drink to all the beasts of the field, *Psal. 104.*

For at his own cost and charges he feeds and cloathes them, and by his appointment they help to feed and clothe us; he also gives fierceness to their natures, and abates the power thereof at his pleasure, as may be seen concerning *Daniel*, who was servant to the holy God (and his accusers) he shut the Lyons mouthes, and made them become his quiet

quiet Prison-fellows, not taking away their nature to hurt, but their power to hurt him, *Dan. 6.*

Moreover, thou maist behold in the passage between the two Prophets, the devouring nature of the Lyon bounded, as if God should say, Thus far go, but no farther, beyond which commission it could not pass: So did two Bears tare in pieces two and forty children for mocking *Elisba*, *2 Kings 2. 14.* But man, nay a boy being armed with strength from his Maker, is able to smite both Lyon and Bear, *1 Sam. 17. Sampson* likewise did tear a Lyon, as one should have rent a Kid, having not any thing in his hand, the Spirit of the Lord came upon him, and strengthened him, *Judg. 14. 6.*

For, O my soul, at the pleasure of the great God they shall be conquered, and when he pleases they shall be conquerors; at his command, and before his, they stand as harmless, but where he appoints them to do execution they fail not in the performance; if he limit them, they are limited, for his bounds they cannot pass, all power being in his hand, and he disposes thereof in great wisdom: If he send forth his Spirit, they are created, and he renews the face of the earth, but if he hide his face, they are troubled; if he take away their breath, they die and return to their dust.

Soul.

How manifold are the works of the Lord, in wisdom hath he made them all; the earth is full of his riches, therefore I desire to give glory to the Lord for ever; let the Lord rejoyce in all his works, Psal. 104.

Consolation.

As he is a God of power and wisdom, so likewise is he a God of order, nor making the Creatures before the Elements were made, and furnished with provision to maintain those Creatures that were to live in them; he makes not his tenant before he had finished, and furnished the world (man's house) with all things that were needful either for use or delight, Gen. 2. 9.

No, he observes in all his works a God-like order, as in commanding a bright Light to come forth of his treasures, that it might give light; without which, the works of his great Majesty had not been visible; but he was pleased out of his great Wisdom, not to let so great things remain in dark obscurity; he being the God of light, did therefore begin with that which might manifest to the view of that Creature which should be made, the works of his greatness.

Secondly, he created the Firmament, which he called Heaven, giving them the preheminence in the Creation, for their excellence, as being nearest his Throne, therefore sure more

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more pure then the other Elements ; 3. He commands the waters to be gathered into one place, and that dry land should appear, giving unto the earth a generation of all Plants, and fruitful trees that bear seed.

Fourthly, he created his two great Lights, as also the Stars, placing them in the Firmament of the Heaven, and gave them a charge to do service even unto man that was to be made, 2 E/d. 6. 46. 5. He furnished his two prepared Elements, Water and Air, with fish and fowl.

Sixthly, he commanded the earth to bring forth beasts and cattel, and all things that live on that Element, having before stored it with provision for them : And now the Creation of all things being finished but man, and the World furnished with curious Furniture out of Gods rich Wardrobe, and all by the mighty power of his Word ; the matter of which they were created being nothing, but being created both matter and form, commands admiration, both of the wisdom and power of the Creator (for although that basie man will be imitating the form and fashion of many of his Creatures, yet when they come to the matter and substance of which they are made, they can do nothing) and now he is pleased to take of this worst of nothing, dust, and to make his best of Creatures, Man (from whose Creation, I beseech thee, O my soul, to observe how his mercy intermixes with his power and wisdom.)

God assuredly in his great wisdom saw the ambitious heart of man would be such, as would

would gladly catch at any thing that might mount him above himself, and therefore the basest part of the basest Element serves for matter to make him of (and now if he will boast his descent, it must be this, of dust was I made, and to dust shall I return, *Gen.* 3. 19.

But here seriously consider, O my soul, the mighty wisdom, power and mercy of God, that of so base, so useless a thing as dust, he would make so excellent, so noble a Creature as Man, at whose creation, saith one, there was as it were a Council called in Heaven; the holy Trinity doth in a manner advise, and deliberate on this work, so great an honor was done to Man; thorowout the Creation it was no more then Let there be, and it was so: But now it is, Let us make man, and this must be seconded with greater honor yet, for man must be made in the Image, and according to the likeness of his Creator; nay, the unlimited love of God rests not here, for there is yet a greater honor to be done him; the Lord God also made the man of the dust of the ground, there was the matter of which his body was composed, and breathed in his face the breath of life: Here was the excellent nature of the soul, being no less then the breath of his great Creator, which was Divine, Spiritual, and Eternal, neither made nor created, but inspired, and then (and not till then) Man was a living soul, *Gen.* 2. 7. which soul is it that doth distinguish him from all other Creatures; and in respect of reason and Eternity a resemblance of Gods Divinity, the

## A comfortable Contemplation

the power of which he keeps in his own hand for saith our Savior, Fear ye not them, which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell.

Soul.

*I confess it cannot but afford great comfort to a poor Christian, when he considers his soul, (that noblest part of man) is out of the reach of men and devils to hurt our souls, I see may hurt and grieve our souls; for the filthy heaping the Cabinet may soil the Jewel, for which I finde it may expect a hard polishing before it come to a right lustre: For to be visited of God in wrath I see is very sad, but if in mercy, he hath then healing in his wings.*

Consolation.

Therefore how nearly doth it concern every one to be careful not to provoke so gracious a God, that hath so dignified this grain of dust, heaping on him honor upon honor in his Creation, and providing all things that are necessary either for his use or delight, for to let man know, he is the chiefe of his works and highest in his favor; there is a power given them (under their Lord and Master) to rule over the fish of the Sea, and over the fowl of the Heaven, and over the beasts, and over all the earth, and over every thing that creepeth and moveth on the earth, *Gen. 1. 26.* and to give them names, *Gen. 2. 19.* but for  
Adam

*Adam* found he not an help meet for him, for he had said before, It is not good that man should be himself alone, I will (saies God) make him an help meet for him; so great was the care, so intire was the affection of this great Majesty to man, that he would leave nothing undone, that he in his godly wisdom saw might be for the good of this his Creature: Therefore the Lord God caused an heavy sleep to fall upon the man, and he took one of his ribs, and closed up the flesh instead thereof, *Gen. 2. 21, 22.*

And of this rib (this piece of refined earth) made he a woman, and brought her to the man, and she became his wife, placing him in a most choice piece of ground, planted by the Lord himself, even the Garden of *Eden*, where were all things that were good, no enlargement could the soul of *Adam* desire; and for his exercise he must dress it and keep it, and for his labor eat freely of every tree of the Garden (but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt die the death, *Gen. 2. 17.*)

And now man being made, and seated in this Palace of delight, having a body without infirmity, and a soul without sin, and both immortal; the Heavens smiling above him, and the Earth blest beneath him; he blest in them, and they blest to him; where was joy without the appearance of sorrow, or so much as fear of change or end, each day bringing forth a day full of content, the presence of the God of al content being there; for whole glory he was made,

that



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that being the end of his Creation; which end, O my soul, I beseech thee continually to remember, and to glorifie thy God that hath made thee for so honorable an end.

Soul.

*I confess the honors great indeed to be made that Creature, whom the Creator is pleased to carry in the bosom of his love.*

*Consolation.*

It is so, yet alas, alas, thou with the rest of man-kinde hast been rebellious from the beginning; for although the great happiness of *Adam* (and in him of us all) was given, and might have been continued upon such easie terms (as imagination tells me) could hardly tempt a reasonable man so much as to hazard a reasonable estate) as the forbearance of a tree of fruit; and peradventure, not better in taste then many others in the garden, that might have been eaten without fear, without forfeit.

But, O *Adam*, thou hast an enemy (besides thy own heart) that envies thee the happiness of Gods favor, since himself is justly deprived of it, therefore he will not fail to attempt to level thee as low as himself, of which attempt he failed not; for, saith the Apostle, The Serpent beguiled Eve through his subtilty, 2 *Cor.* 11. 3. and she being seduced, entiseth her husband, gave him of the fruit with her, and he did eat, *Gen.* 3. 6.

and

and therefore must suffer; but be it known, it was not all the crafty guiles of Satan could have prevailed, had it not been seconded with Gods permission, he could have made them vanish even in the utterance, and as well have given him divine grace to have supported him against all oppositions, as a Divine Soul; for God foresaw the fall of man before man was, and in his great wisdom did permit and suffer it so to be, that he might manifest the glory of his mercy, declaring the riches of his glory upon the vessels of mercy, which he hath prepared unto glory, and to make his power known, suffer with long patience the vessels of wrath prepared for destruction, *Rom. 9. 22, 23.*

For, O my soul, Who is it that now lives, but may if they so please, see great cause daily to proclaim him to be a God of great patience and long-suffering, if we do but consider what fearful new unwonted Blasphemies is breathed out under the Sun against his sacred Majesty, and yet he not executing present, fearful, unwonted judgements upon them! But fear, O all Blasphemers (and especially you that intend so to continue, delighting therein) lest the same reason be given, for the forbearance of your punishment, as was given to *Abraham* concerning the *Amorites*; for (saith the Lord) The wickedness of the *Amorites* is not yet full, *Gen. 15. 13. 16.* But the time being finished, and their wickedness being full, they may justly expect here as bad plagues (or worse) then was threatened on the enemies of *Jerusalem*, *Zach. 14. 12.*

For

For, O my soul, What art thou and they, but *Adams* far inferior, and if he escap't not with his first fault, why should any now have so much as a thought to scape with their millions? for you may read that as soon as they had eaten of the forbidden fruit, the eyes of them both were opened, but sad were the objects that were presented to that sight, being death, shame, misery, and an offended God: It is not long since shame had no being, nor misery was not on the earth, nor death, but threatned; neither was the Creator offended with his creature; for sin, shame, death and misery, are brats of an age, and now that presence, which ere while was the height of *Adams* happiness must be shun'd, the very voice of the Lord God, now makes them seek an hiding place: So opposite to the holy, pure and undefiled nature of God, is the filthy, defiling, polluting nature of sin, that it cannot abide his presence, nor hear his voice without fear, *Gen. 3.8, 10.*

For the truth is, how can stubble stand before a consuming fire, for such is God for sin, and such is man in sin, sin in those that are not subjects for his mercy, is but as fuel for his wrath, the truth of which, *Adam* did finde within himself; for the fault being once committed, how soon was *Adam* by *Adams* self accused; he saw his fall was great, his change sad, great then must his sorrow be, and as deep sure, for that numberless number of souls that were to proceed forth of his loins, as for himself, that assuredly was no small addition to his grief.

Now

Now to describe *Adam* in this sad alteration, alas, is not in my power, he being far worse beset then the *Israelites* were, they onely had a raging *Sea* before them, and an angry enemy behinde them, but above them they had a powerful, commanding, protecting *God*; but *Adam*, alas *Adam*, hath before him an offended *God*, behinde him a rejoicing enemy, within him an accusing conscience, above him a lost heaven, beneath him a deserved *Hell*; at his left hand all things mourning with him for their sad change, at his right hand miseries and death which now must attend his life (for may not most men read here in their life a large story of grief and miseries incident to man here before life be concluded with death.)

Soul.

O yes, yes poor *Adam* and the rest of mankind, in him is sadly invironed; for who hath he in this distress to flie to for comfort? to his wife that was given to him for a comfort?

*Consolation*

O no, she was first in the transgression, therefore sure as deep in sorrow.

Soul.

To his conscience?

Con-

*Consolation.*

No certainly, that did rather ~~rep~~-braid him  
with his fault; no peace there, till there vvas  
peace vvith his God.

Soul.

*Should be cry to his mother Earth, from  
whence he was taken?*

*Consolation.*

Alas there is no help, for each Plant that  
she shall bring forth, must lose of their first  
goodness, and novv suffer vvith them, Rem. 8.  
22. Gen. 3. 17, 18.

Soul.

*Should be make his moan to the Crea-  
ture?*

*Consolation.*

O no, they groan vvith him in this his  
and their change.

Soul.

*What comfort then can there be expected,  
should be appeal to the Heavens?*

*Consol.*

**Consolation.**

**Alas, who is there that can give comfort without their Lord and Maker is pleased to send it?**

**Soul.**

**Whether, O whether can he flee to his offended God?**

**Consolation.**

O no, his presence must be shunned, for indeed justly may he expect there to be rejected for his ungratefulness, that after so many great and unspeakable favors given and received, he should for so small a thing break the command of so great, so loving a God; for the greater the Majesty that gave the command, and the greater the good is that depends upon the keeping of it, and the greater the punishment that is threatned the breach thereof, and the easier the command, the greater sure must the offence be, that for so small a thing he would offend so great a God, lose so great happiness, and pull upon his head, and all mankinde with him so great misery and shame: that what less could be expected from him then to hide himself (having the guilt of sin upon him) from that presence he had so wilfully offended? for as yet, he had no hope of comfort, that bosom-Babe, that beloved of the Father, that Son

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of

of his mercy was not yet promised; therefore when the Lord God walked in the Garden, in the cool of the day, the man and his wife hid themselves from his presence; but the Lord God called to the man, saying, Where art thou? who said, I heard thy voice in the Garden, and was afraid, because I was naked, therefore I hid my self: Who told thee (saith the Lord) that thou wast naked, Hast thou eaten of the Tree whereof I commanded thee that thou shouldest not eat; then the man said, The woman which thou gavest to be with me, she gave me of the Tree, and I did eat.

And the Lord God said to the Woman, Why hast thou done this? and the Woman said, The Serpent beguiled me, and I did eat, (upon which text you may finde the Margents observation to be this, that) God asked the reason of *Adam* and his Wife, because he would bring them to repentance; but he asked not the Serpent, because he would shew him no mercy, but proceed with him to Judgment, which he did; for then the Lord God said to the Serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

But now observe, before he proceeds against the other offenders, before the cloud grows too black over *Adams* head, doth a beam of that Son arise, that is able to refresh and comfort the soul of a drooping *Adam*; therefore (as *Moses* said to the children of *Israel* bring in



in a freight; so say I to thee, O my soul, a poor childe of Adams) fear ye not, stand still and behold the salvation of the Lord.

Come all well-wishers to Christ, behold and see if there be any mercy like this mercy, that now in this height of sadness, in this dismal gloomy day of darkness, when *Adam* could expect nothing less then the worst of punishments, doth the promise of the Son of Righteousness arise, that hath healing in his wings; so rich in mercy was God, and so great was his love wherewith he loved us, even when we were dead by sins, *Eph. 2. 4, 5.* as then by promise to give his beloved our of his bosom, for the redemption even of his enemies, for so hath sin now made man, and at such a time when the worst of censures was to be looked for, that then the greatest of mercies should be promised; nay, and since the Serpent through his subtilty hath seduced the Woman; *Adam* was not deceived, but the Woman was deceived, and was in the transgression, *1 Tim. 2. 14.*

Therefore be it known, O Satan, there is enmity put between thee and the Woman, and between thy seed and her seed, he shall break thy head, and thou shalt bruise his heel, *Gen. 3. 15.* For that is the worst thou art permitted to do, and without permission thou canst do nothing; the proof of which we have both in the old and new Testament, *Job 1. Mat. 8. 32.*

But yet though this soul-Comforter be promised, and they by faith enjoy the benefit of a Savior; yet they must now they have of-

fended their Maker, for which their bodies must be punished (and we in them, and well we scape so to) therefore unto the Woman, saith the Lord, I will greatly increase thy sorrows, and thy conceptions, in sorrow shalt thou bring forth children, and thy desire shall be subject to thy husband, and he shall rule over thee: Also to *Adam* he said, because thou hast obeyed the voice of thy Wife, and hast earen of the tree (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the Earth for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return to the earth; therefore the Lord God sent him forth from the Garden of *Eden* to till the earth, whence he was taken: Thus he cast out man, *Gen. 3.* In which exile, O my soul, I leave thy Father *Adam*, and come to thy self that hath enjoyed the performance of this most heavenly promise; for having to my poor ability, and for thy comfort, briefly from mans first Creation, trac'd thy God in the foot steps of mercy, until I am come to the highest step of *Jacobs* ladder, that reaches not onely into Heaven, *Gen. 28. 12.* but even into the very lap and bosom of a dear Savior (for thither doth the faith of a true Believer carry his soul) Therefore I beseech thee continually to contemplate upon the necessity there was of this promise, thou being in that lost condition, and on the great

great and unutterable benefit thou enjoyest by the performance of it.

Soul.

O that I could be truly thankful unto God for it; for I confess, the serious consideration of Gods love to man in Christ, makes me, with holy David, astonished with the admiration thereof; for what Believer is it that doth not humbly acknowledge his own unworthiness, saying, What am I, O Lord, that thou shouldst do these great things for me?

Consolation.

O well maist thou cry out these great things, for his very time of entering this vale of tears, is very considerable, it being a time when tears are wiping away from the eyes of his, that thy eyes, O my soul, should see those days wherein those secret mysteries are revealed, that hath been hid since the world began, and from all ages, but now is made manifest to his Saints, to whom God would make known, what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory, saith the Apostle, Col. 1. 26, 27. (and to thee made known a lawless Gentile) Prophets, Kings, and righteous men, have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them, saith our Savior to his Disciples,

*Matth. 13. 17. Luke 10. 14.* (for assuredly the estate and condition of Gods people under, and since Christ, is far better then it was under the law) the Prophets have inquired and searched, which prophesied of the grace that should come unto you; searching when or at what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come unto Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they should minister the things which are now, shewed unto you by them which have preached unto you the Gospel by the holy Ghost, *1 Peter 1. 10, 11, 12, 22.*

They saw a Savior at a distance, thou, O my soul, near hand; they but the shadow, you the substance; they a promise, you a performance, *Heb. 11.* (yet they Jews, you Gentiles) they lived under the Law, you under the Gospel, where thou maist by faith clearly behold his miraculous conception: being conceived by the holy Ghost, *Luke 1. 35.* therein mayest thou behold his poor, and (in regard of worldly pomp) contemptible birth; being born in an Inn, whose lodgings were but a Stable, and his cradle no other then a manger; yet this great Majesty had his birth proclaimed by an Angel, saying to the Shepherds, Behold, I bring you glad tidings of great joy, that shall be to all people, that is, That unto you is born this day in the City of *David*, a Savior, which is Christ the Lord; he was as it were garded into the world with a mul-

multitude of Heavenly Soldiers, and a quire of Angels sung at his birth, Praise to the King of Heaven, saying, Glory be to God in the high Heavens, and peace in earth, and towards men good will, *Luke 1. 14.*

He likewise had his birth manifested by a Star to the Heathen Sages, which did conduct them to the place where the Babe was, who fell down and worshipped him, opening their Treasures, and presented unto him gifts; whose Herald went before him, crying, Prepare ye the way of the Lord, make his paths straight, *Luke 3. 4.* And are these honors for any but the Heir of Heaven and Earth.

Soul.

*O no, to him they onely belong, and to him onely may they be given.*

*Consolation.*

Therein mayest thou also behold his holy and righteous life (persecuted unto the death) it being a continual labor even from his childhood, how careful, how zealous was he of, and in his Fathers business, *Luke 2. 49.* traveling both by Sea and Land, from City to Countrey, from Town to Village, teaching and preaching unto them the kingdom of God (presenting before their eyes the object of their faith) confirming his Doctrine by many and great Miracles; as in giving sight to the blinde, *Mat. 9. 19.* strength to the lame,

F 4:

*Luke.*

*Luke 7. 22.* health to the sick, *ver. 21.* life to the dead, *ver. 14.* *John 11. 44.* dispossessing the devils, *Luke 8. 29.* curing the Lunatick, *Mat. 4. 24.* Clensing the Lepers, *Luke 17. 14.* quieting a tempestuous Sea with Peace and be still, *Mark 4. 39.* walking on the Sea, *Matth. 14. 25.* turning of water into Wine, *John 2. 9.* saying to the Fig-tree, Never man eat fruit of thee hereafter while the world standeth, upon which words it withered, *Mark 11. 14.* He likewise enclosed such a mighty draught of Fishes in *Peters* net, which did utterly astonish him, and all that were with him, *Luke 5. 8, 9.* (causing him to cast himself, and the apprehension of himself at *Jesus* knees, but raised it higher of his yet unknown Savior) As also his miraculous feeding five thousand men, besides women and children, with five loaves and two fishes, who did eat and were sufficed; and there were more baskets filled with the fragments, then before might have contained the whole.

Soul.

O I confess, I confess, these are works only for a Christ (and some of his that acted by his power) they are streams from such a fountain, that leaves a resemblance of himself upon every Bank by which it glides, though he and his were unjustly rewarded in this sower cave.

Consol.

## Consolation.

They were so, for how unworthily was he dealt with? Some for the loss of a few Swine desired the absence of a Savior, *Matth.* 8. 34. others would have stoned him, to whom he said, Many good works have I shewed you, for which of these works do ye stone me, *Joh.* 10. 31. and 8. 50. some said he hath a divel, and is mad, *Joh.* 10. 20. others said, He casteth out devils through *Beelzebub* the chief of devils, *Luke* 11. 15. some called him Blasphemer, and pronounced him guilty of death, *Matth.* 26. 65, 66. some take counsel together how they might tangle him in his talk, *Matth.* 22. 15. others consult to put him to death, *Joh.* 11. 53. for many were the traps and snares laid for him: But let Priests, Scribes, *Luke* 22. 2. nay, *Herods*, *Luke* 13. 31. lay wait, consult, conspire, plot, and work with all the Engineers of Hell, thy Savior, O my soul, will cast out Devils, and will heal still (in spite of all the Foxes) until all his work on earth be finished, *Luke* 13. But that being done, his Prayer is, Now glorifie me, thou Father, with thy own self, with the glory which I had with thee before the world was, *Joh.* 17. 5. so far was he from caring for any thing here below, but to do the will of him that sent him, counting that his meat; for when his Disciples prayed him to eat, he said, My meat is that I may do the will of him that sent me, and finish his work, *Joh.* 4. 34. which being done, and the hour come, that

F 5

the



the Son of man must be given into the hands of sinners it is, Kiiic, let us go behold he is at hand that betrayeth me, *Matth. 26. 45.* but not to seek a hiding place, he had too great a love to the work in hand; for since there was an impossibility of the cup passing from him, but that he must bear the wrath of an angry Father for a time, or we for ever; he therefore willingly and boldly comes forth (not fearing the Band of men and officers) unto them, saying, Whom seek ye, they answered him, Jesus of *Nazareth*, Jesus said unto them, I am he (which words being uttered through the power of the speaker, they went away backwards, and fell to the ground) then he asked them again, Whom seek ye? and they said, Jesus of *Nazareth*; Jesus answered (the second time) I say unto you, that I am he, therefore if ye seek me, let these go their way, *John 18. 6, 7, 8.* For before he had said, Those that thou gavest me have I kept, and none of them is lost but the childe of perdition, *John 17. 12.* Therefore let his danger be never so great, never so eminent, yet his care is for the preservation of those committed to his charge, and a most sweet and heavenly Prayer (composed of love and tender affection towards his) sent up to Heaven before him, in the behalf of them, and all others which shall believe in him through their words, *John 17.*

Soul.

*All his actions to his are love, for how like a good shepherd doth he feed his flock, and gather the lambs with his arm, and carry them in his bosom*

son, and gently guide those with yong, Isa. 40.

11. every word is a true character of deep affection toward poor Lambs, whom he will have carefullly fed and tenderly rest.

### Consolation.

It is true, for he having in the former Chapter, in an extraordinary maner comforted his Disciples, because against an extraordinary time, the time of his departure (not with comfort brought by Angels, but given by the Son himself) and all things fulfilled, he yields himself their Prisoner; but Peter unwilling to be deprived of the presence of so good a Master, drew his sword, and strook a Servant of the high Priest, and smote off his ear; but Christ reproved him for striking, *Matth. 26. 51, 52.* and he touched his ear and healed him, *Luk. 22. 51.* for says our Savior, Think'st thou that I cannot now pray to my Father, and he will give me more then twelve Legions of Angels, *Mat. 26. 53.* (so great was his power in Heaven, though despised on earth) for *Elijah* and *Elisba* (servants to this great Lord) were heard, the one when he called for fire from Heaven to devour the two Captains and their fitties, *2 Kings 1. 10.* the other, when he prayed unto the Lord to smite a mighty host of the King of *Arams* with blindness, that was sent to fetch him, *2 Kings 6. 10.* Sure the Commander of worlds shall have his requests heard and granted, *Col. 1. 18. Rom. 9. 5.*

At the raising of *Lazarus*, he said, Father, I thank thee, because thou hast heard me; I thank

*A comfortable contemplation*

know thou hearest me always (says he) but because of the people that stand by I said it, that they may believe that thou hast sent me, *John* 11. 41, 42. so careful was he to make known all things that might make for the comfort of his, therefore it must be known he is always heard.

*Soul.*

O I believe, I believe assuredly, had he sent up but a look to Heaven, expressing by it his desire of assistance from thence; it was not a mountain could have contained the horses and chariots of fire that should have been sent for his defence, *2 Kings* 6. 17. or he could, if he had pleased, by his power, as well have nailed them to the earth by death, never to have stirred more, as to have felled them to the ground.

*Consolation.*

O yes, but saies he, I came not to destroy mens lives, but to save them, *Luke* 9. 56. So likewise I lay down my life, no man taketh it from me; I have power to lay it down, and have power to take it again, *John* 10. 17. But he that knew all things that should come unto him, *John* 18. 4. opposeth not resisteth them not, but goes forth to his betrayer, and salutes him by the name of friend, *Mat.* 26. 50. and, as I said before, yields himself up into the hands of sinners, who took and bound him, and led him away; from which bondage he was not freed, until he had paid the utmost farthing

farthing of that great debt that sin had pull'd on mans head, and satisfied God even to the full; for this is that mighty one upon whom help is laid, *Psal.* 89. 19. For had he not been mighty, he could not have satisfied the Almighty, nor been able to save to the utmost thole that should come unto God through him, had he not been holy, harmless, undefiled, separate from sinners, and made higher then the Heavens; for such an high Priest it became us to have, saith the author to the Hebrews, *Heb.* 7. 25, 26. And certainly had he not been so good, that his very enemies confess they could finde no fault in him at all, *John* 19. 4. He had not found so evil usage among men (it being no unusual thing in this world, that that good we have not in our selves, we envy in others, *1 John* 3. 12.) But as he was holy and harmless, how was he despised and scorned, what reproaches, what cruelty almost was there that lighted not on this Lamb of God, being persecuted even from his cradle to his cross, *Matth.* 2. 13? For how was he beat with fists, smote with rods, scourged with scourges, mocked and despised by *Herod* and his men of War, who arrayed him in white, and sent him again to *Pilate*? who said, I have examined him before you, and have found no fault in this man, no nor yet *Herod*, yet nothing will serve them, but they cryed, saying, Crucifie, crucifie him, *Luk.* 23. 11, 14, 15, 21.

So unreconcilable was God and sin, that till his wrath was fully satisfied, he could see his beloved suffer the reproaches of men, and the  
cursed

cursed death of the Cross; and Christ out  
 of love could suffer oppressions, and afflicti-  
 ons, and yet not open his mouth, but be  
 brought as a sheep to the slaughter, and as a  
 sheep before her shearer is dumb, so openeth  
 he not his mouth, *Isa. 53. 7*. He knew him  
 to be near that would justify him: Who is  
 he that can condemn me, saith he, for the  
 Lord God will help me, therefore shall I not be  
 confounded, *Isa. 50. 2*. So confident was he  
 before-hand of being helpt in, and justified  
 from all he undertook, and so return home  
 lighter by the sin of the whole world: There-  
 fore have I set my face like a flint, says he, and  
 I know that I shal not be ashamed, but undant-  
 edly go thorow whatsoever the limited will  
 of man is permitted to do, whose envy lights  
 not onely upon his person, but reflects on his  
 officers, for when they had blind-folded him,  
 they smote him on his face, and in derision  
 bad him prophesie who smote him, *Luke 22.*  
 Although he was that Prophet, mighty in  
 deed and word before God and all people, *Luke*  
*24. 19*. For on him onely lay the three great  
 offices of the heavenly Kingdom, and he a-  
 lone had power and ability to perform them:  
 It was an observation of one that said, *Melchisedech*  
 was a Kin. and a Priest, but no Pro-  
 phet; *Samuel* a Prophet and a Priest, but no  
 King; *David* a King and a Prophet, but no  
 Priest; but they are all three compleat in  
 Christ, a Priestly King, as *Melchisedech*; a  
 Kingly Prophet, as *David*; and a Prophetical  
 Priest, as *Samuel*; a Priest to purge and cleanse  
 thee by his blood, a Prophet to teach and in-  
 struct.

struſt thee by his word, and a King to rule  
and govern thee by his holy Spirit.

*Soul.*

O therefore though Jews and Gentiles ſhould  
cry, *We have no King but Ceſar, yet Lord, I*  
*beſeech thee, inable me to ſay in faith, If thou*  
*have I in Heaven but thee; and O that I could*  
*deſire none on earth with thee.*

*Conſolation.*

Well, O my ſoul, own Chriſt as thine,  
and live as his, and he will own thee, but now  
let us return to him ready to be crucified for  
thee, being examined, yet juſtified by his  
condemner (that thou being guilty, might'ſt be  
acquitted before the great and juſt Judge) yet  
condemned and led to ſuffer (becauſe ſo or-  
dained by the wiſe Council of Heaven) into  
an unclean place without the City, he as Prieſt  
freely offered himſelf as an All-ſufficient  
Sacrifice upon the altar of the Croſs, praying  
for his Crucifiers, ſaying, Father forgive  
them, for they know not what they do, *John*  
*25.34.* Which expreſſion of love was ſecond-  
ed with actions of cruelty; for in his extre-  
mity they gave him gall and vinegar to drink  
of, which he taſted; but yet the reſt we may  
ſuppoſe for his to plead, then uttering that ſad  
ſaying, My God, my God, why haſt thou  
forſaken me, it was finiſhed, and he was ready  
for his grave; and *Joſeph*, that honorable  
Counſellor, muſt have the honor of perform-  
ing

ing the last service of love unto the body of his Lord, added to his former; for he boldly asked the body of Jesus of *Pilate*, and he gave it him; who wrapped him in a linen cloth, and laid him in a Tomb hewn out of a Rock, wherein was never man yet laid, *Luke 23. 53.* where I leave him until the third day, and then return again to his Grave with *Mary*.

Soul.

*But not with her weeping, unless it be with tears of joy, that since my offence was so great, so heinous, yet that I had a Christ both able and willing to satisfy even to the utmost; for if either will or power had been wanting, of all creatures I had been the most miserable.*

*Consolation.*

It is true, O my soul, but he leaving both in perfection, as he was a man of sorrow (because burthened with the sins of a whole world) death for a time conquered him in the flesh; yet that time limited by himself (as he was God) being finished he rose a victorious Conqueror, breaking the chains of death, and making his passage through the bowels of the earth, and in spite of all oppositions, conquered for his three four deadly enemies, the Flesh, the World, Death, and Satan, and by a true faith in him (a rich gift that he is pleased to bestow upon his Elect) he makes them also more then conquerors over these their great enemies, *John 16. 33. 1 John*



5.4. Gal. 5. 24. Rev. 20. 10. Col. 2. 14. Luke  
9.1. Mark 3. 15. 1 Cor. 15. 56. Rom. 8. 55,  
56. But for this conquest thanks must be gi-  
ven unto God, through our Lord Jesus  
Christ.

Soul.

O I acknowledge all the glory of that trium-  
phant victory is due onely to the Conqueror, whose  
death stabbed death at heart, and mortally  
wounded the rest of our enemies, and will in  
his appointed time cast them into the Lake of  
fire.

Consolation.

Therefore, my soul, since you see death  
thus conquered; be not all your life-time  
through fear subject to bondage; for when he  
had fetched his last cry on earth, and yielded  
up the Ghost, the vail of the Temple was  
rent in twain, from the top to the bottom, and  
the earth did quake, and the stones were clo-  
ven: and the graves did open themselves (the  
doors of death dark and earthen Prisons  
were then set open) and after the resurrection  
of their master Christ, arose many of the  
Saints from their earthen beds, says the Text,  
and appeared to many, *Matthew* 27. 50, 51,  
52, 53.

For as his birth and being in the flesh was  
proclaimed by Angels from Heaven, Pro-  
phets and Apostles on earth; so likewise was  
his resurrection by his Saints that slept under  
the

the earth, they must up (for their Lord is risen) and make their appearance in the holy City, that it may be known they are not dead, but risen by the vertue of his resurrection that lives for ever. And now having fulfilled all that was written of him, and all things on earth performed, that might serve either for the salvation, comfort, or consolation of his ; his Disciples refreshed with his presence, and their wavering faith confirmed ; his promise of sending the Comforter renewed ; the care of his sheep committed to his Apostles ; he blessed them and so ascended up into Heaven. For having died to satisfie, and rose again to justifie ; so likewise is he ascended to make intercession for us, not leaving nor forsaking his, till he hath with himself glorified them ; and is not here rich mercy, free grace ?

*Soul.*

O yes, yes, *at which the very Angels assuredly stand amazed ; for was ever mercy like the mercy of our great and most high Creator ?*

*Consolation.*

A godly man well observes, the death of Christ was the greatest and strangest design that ever God undertook and acted, and therefore surely had an end proportionable unto it : God, saith he, that willet not the death of a sinner, would not for any inferior end will the death of his Son, whom he loved more then all Creatures beside ; it must needs be some great matter, for which God should

should contrive the death of his Son, so holy, so innocent, and separate from sinners; neither could it be, saith he any other matter, then to destroy that which he most hated and that was sin; and to set forth that which he most delighted in, and that was mercy, *Rom. 3. 25. 26.*

O therefore, What gracious soul is it that can without admiration think upon his leaving the bosom of his Father, and the glory he was posselt of, entring this vale of tears for us, passing here along, and a weary Pilgrimage; not being delighted with any thing under the Sun, but to do the will of him that sent him, and to finish his work; nay, when that soul shall come seriously to consider and meditate upon the intended end of these his sufferings, and with what love and affections he underwent them; what can it say? may it not better silence it self with a holy admiration, then vent the thoughts of such a soul?

Soul.

It is most true, yet I beseech you be pleased to declare something of the end aimed at in this great work, and the affection with which it was done.

Con-

## A comfortable Contemplation

Consolation.

I will come therefore and take with me this short view, of the end and affection both before and after his death; and first, The high end aimed at in this great and merciful plot, is proclaimed by *Paul*, saying, This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners, *1 Tim* 1. 15. In another place he says, God was in Christ, and reconciled the world to himself, not imputing their sins unto them, for he hath made him to be sin for us, which knew no sin, that we should be made the righteousness of God in him, *2 Cor.* 5. 18, 21. For the end of his taking our flesh, was to condemn sin in the flesh, says the same Apostle, *Rom.* 8. 3. For either Justice must pass upon him for sin, which knew no sin, or on the world, which of it self is nothing but sin; therefore this Lamb of God (who was only able to bear the sins of a whole world) took them on him, payed the full price they were rated at, quitted himself and all his (through a true faith in him) from the eternal punishment due to man for sin, and purchased for him a place in his own Kingdom, where they shall be sharers with him in his glory; and this is the plot, design, and full intent of God and Christ in these his sufferings, even the glory of his mercy in the salvation of man. Now in the second place, O my soul, consider with what love and affection he did this; we read not of any throwout his own family was so often reproved as *Peter*, nor *Peter* for any thing so sharply, as for perswading him

him to pity himself, and not to suffer those things to come unto him, as he was then speaking of, which was his sufferings; no not for his denial of him, for then a look recovered him: but now it is, Get thee behinde me Satan, thou art an offence unto me, because thou understandest not the things that are of God, but the things that are of men, *Matthew 16. 22. 23.* So zealous was he in this work of mercy, and so far from being diverted from the thing intended, that he exprest more displeasure for this, then either for betraying, denying, or forsaking of him; for you must know, that a decree being once past in heaven is likewise unchangeable, far surer then the decree of the *Medes and Persians*, which sheweth not, *Dan. 6. 15.* for theirs may change, as we see in *Esth. 8. 8.* his cannot, *Mal. 3. 6.* His servant *David* likewise, as a Prophet, speaks the very heart of his Savior, shewing the earnest desire he had to do the good will of his God, saying, *Lo, I come, I desire to do thy good will, O my God, yea, says he, Thy law is within my heart, Psa. 40. 7.* Moreover, he speaking of his passion, says, I must be baptized with a Baptism, and how am I grieved til it be ended, *Luke 12. 50.* O how he was straitned till this work for mans redemption was here accomplished! So great was his love to man, and so careful for his salvation, that he omitted neither time nor opportunity for the perfecting thereof, saying to his Betrayer, *That thou doest, do quickly, John 13. 27.* Again, as the Father gave me commandment, so do I; Arise, let us go hence, *Ioh. 14. 31.* Jesus knowing all things that should befall him, went forth, *Iohn 18. 4.*

Truly the Son of Man goeth as it was determined, *Luke 22. 22* For nothing befell him but by the determinate counsel and foreknowledge of God, *Acts 2. 23.* and greater love then this hath no man, that a man lay down his life for his friends: Ye are my friends, says he, (but it runs thus) If ye do whatsoever I command you, *John 15. 13, 14.* And is not here love. O my soul, the love of a Christ which passeth knowledge, *Eph. 3. 19.*

*Soul.*

It is so, for it is the love of a Christ indeed, who was such a lover (to them to whom he declares himself as such) whose wish rather will cause sad lamentation, making a soul to say, It is sick of love; and that's a disease, they say, that Physick cannot reach, nor no Chyrurgians comfort, being seldom cured but by love again; for 'tis as strong as death, *Cant. 2. 7.*

*Consolation.*

This was strong to death indeed, for as before, after his death & resurrection, how full of love and tender affection was all his courage; for we read not of any other reconciliation made betwixt Peter and his Lord (after that great offence of his cursing and swearing that he knew not the man) but only a look from his Saviour, which he answered with going out and weeping bitterly, *Luke 22. 61, 62.* as also their

forfaking of him when he was seized on; and their unkindness that could not watch with him one hour when he was in his agony, yet when he was risen not a word of all this was heard from him; no, for contrarily his first salutations to the women are, God save you, and Peace be unto you, *Matth. 28. 9. Iohn 20. 19.*

We finde him not offended with them, or reproving of them for any thing, but their incredulity & hardness of heart, because they believed not them which had seen him, being risen up again. *Mark 16. 14.* For when the Angel delivers his message to *Mary*, he says, Go your way, and tell his Disciples and *Peter*, that he will go before you into *Galilee*, there shall ye see him *Mark 16. 7.* It was not sufficient to name *Peter* in the general amongst the rest but he must be named in particular; Tell his Disciples and *Peter*, for he must know for all his great fault he is as much concerned in this joyful tidings as any. Again, himself seconding the message of the Angel, says unto her, Go to my brethren, and say unto them, I ascend unto my Father, and to your Father; and to my God, and your God, *Iohn 20. 17.*

The message is but short, yet so full of heavenly comfort, that in it is contained the eternal happiness of every soul that is admitted into that place of true rest: For what comfort can it afford thee to know the All-sufficiency of his death, the full and over-flowing price that was paid for sin; if thou have not faith to plead an interest therein? or if thy faith



faith tells thee that thy debt by him is paid, and his righteousness by imputation thine, so that thou maist by a true faith in him, call his Father thy Father, and his God thy God; for it is a particular application that affords a particular comfort. Therefore may you not here behold both before and after his death a heart full of love, full of affection toward his? The intended end of his taking the humane nature, being to purchase for us that favor (through himself) which we had lost by disobedience, and with it that Heavenly inheritance, which we had through Adam dispossessed our selves of; and this of his own free gracious goodness, not by the instigation of any, onely himself prevailed with himself; his goodness solicited his greatness, his mercy prevailing with his justice; and so through him God became mans Father, and man Gods son by adoption: for the satisfaction in Christ was looked upon and accepted of God; when we had done nothing but offended; Who then can, with the proud Pharisee, plead ought in their own defence?

*Soul:*

O none may with the Pharisee boast, but all may with the poor Publican cry, O Lord, be merciful unto me a sinner; for it is most true, that the love of Christ shed abroad in our hearts by his holy Spirit, may constrain us to love and obedience; but assuredly never enable any to merit in the least degree, for that would

take away somewhat of the freeness of the gift,  
and fulness of the satisfaction made and given,  
onely as I understand, by and of himself.

### Consolation.

It is very true : therefore if you consider,  
you shall finde that *Adam* had done nothing  
but sin when the promise was made ; neither  
had *Jacob* done more then *Eſau*, that one was  
hated, the other loved : Or what was *Zache-  
us*, but a sinful Publican, a false accuser, till  
Christ looked up into the Tree and call'd him  
down ? neither was the Thief any other then  
a thief, till he had received a promise of Hea-  
ven from his Savior, and then, though he was  
condemned by man, and suffered here for his  
fault, yet he was justified before his God, and  
made a glorified Saint in Heaven : And what  
is here to be seen but Gods free grace and rich  
mercy in Christ, without the least desert or  
merit, which grace and mercy cannot be  
rightly discerned, till our own unworthiness  
(being void and empty of all good) be clearly  
seen.

For when God shall be pleased in mercy to  
give any of his grace, to consider and behold  
their selves out of Christ (for it must be grant-  
ed, that God must first love us, before that  
we can truly love or desire aright to seek him,  
1 *Iohn* 4. 19. He must draw us before we can  
run after him, *Cant.* 1. 3. Our Savior putting  
an impossibility upon it, says, No man can  
come to me, except the Father which hath sent  
me draw him, *Iohn* 6. 44. He must first give,

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before

before he will either own or accept of any thing in or from us, because he will neither own nor accept of any thing but what is his own; assuredly they shall then see that in themselves, which will make them hasten to the Throne of Grace with petitions for mercy; which Petitions, O my soul, being delivered by the hand of a true faith, in the name of thy dear Lord and Savior, will find a better welcome then the Shunammites did at the feet of *Elisha*, 2 *Kings* 4. 27. But you must withal remember that he can distinguish the touch of a true faith from an accidental touch in a throng; the one may pass without regard, the other is answered both with cure and comfort; for he cannot be touched by faith, and vertue not issue from him, *Luke* 8. 44 45. Peradventure his time may bear a longer date then your expectation, but assuredly it will not fail to come in the best and most seasonable time, and that is it which is appointed by himself.

Though he tarry, O my soul, yet wait, for yet a very little while, and he that shall come, will come, and will not tarry, *Heb.* 10. 37. The Lord is good, and as a strong hold in the day of trouble, and he knoweth them that trust in him *Nahum* 1. 7.

Soul.

*I pray will you give me some observations for the distinguishing of a true faith from a false.*

*Consol.*

Consolation.

I will ; First it must not be an idle, but a working faith, *Gal. 5. 5,6.* Secondly, It must not be a barren, but a fruitful faith, *Jam. 3. 14. Col. 1. 10.* Thirdly, It must not be alone, but accompanied by vertues train, *2 Pet. 1. 5, 6.* Lastly, It must not be onely a general, but a particular applying Faith, *Jam. 2. 19. Luke 4. 41. John 20. 28.*

And first, not an idle, but a working faith; The soul that hath received (from God) the gift of a true faith, will not be idle, but laboring in the ways of God; for, says holy *Paul*, His grace which is in me was not in vain; but I labored more abundantly then they all, yet not I, but the grace of God which is with me, *1 Cor. 15. 10.* (so careful was he to give the glory to him to whom onely it did belong) and being once acquainted with his Saviour, how zealous was he in his work, and how highly did he value the knowledge of him, esteeming not to know any thing save *Jesus Christ*, and him crucified? *1 Cor. 2. 2.* for whom I have counted all things loss, and I do judge them to be doing that I might win *Christ*, *Phil. 3. 8.* He knew him to be a Jewel of greatest value, that Pearl of highest price; for who having but tasted of his goodness by a true faith, under-values not all this inferior place can afford, in comparison of him, imploying all the faculties both of soul & body, in the labor and search of this knowledge; continually meditating and contemplating up-

*A comfortable contemplation*

on his blessed stories, of love, carefully observing in them what hath been done for thee, and remembring out of them what is required of thee; considering what thou hadst been without a Savior, and with a holy thankfulness, rejoycing at the high priviledge thou enjoyest by a Christ: And this and such like, is the holy imployment that should attend a true faith.

Soul.

*O that I could live onely the life of faith, still attending on that wisdom and power of God, Christ Jesus, beholding the freeness, the fulness of that fountain set open for sin and for uncleanness: Lord, hear my request, and grant the desires of my soul.*

*Consolation.*

Secondly, Not a barren, but a fruitful faith; a soul that is posselt of a true faith, as it will be laboring in the knowledge of God, so likewise will it be fruitful in good works, to the glory of his God: For, says our Lord, Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven, *Math. 5. 16. 1 Pet. 2. 12.* For by being fruitful in good works, you perform the end for which you were created, which was for the glory of thy Creator, *Isa. 43. 7.* Let us consider, saies the Author to the Hebrews, one another to proveke unto love, and to good works: Let us exhort one another, and that so much the more, because ye see that the day draweth near;  
For

for how can the tree be known but by the fruit. *Mat. 12.33* ? Or how can the truth of faith appear, but by good works, which is the fruit of faith ? Therefore, as the Apostle *James* says, Understand, O thou vain man, that the faith which is without works is dead, as the body without the spirit is dead, *Ja. 2*. And as a godly Writer saith, Let no man adulterate the truth, nor impose upon Christs mercy what it will not bear, nor endeavor to sever faith from good works, lest he sever his soul from life ; for though faith justifie our works before God, yet our works justifie our faith before men : We are to conceive, says he, that though faith alone do justifie, yet that faith which justifieth is not alone, but joyned with charity and good works ; and though good works are not the cause why God crowneth us, yet we must take them in our way to Heaven, or else we shall never come there ; therefore as no friend of Christs, will, with his enemies, maintain the merit of them ; so I hope none will be so impious as to deny the necessity of them ; for assuredly a true faith will not be a barren, but a fruitful faith. And thirdly, not alone, but attended by vertues train ; for says the Apostle *Peter*, Joyn moreover vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godliness, and with godliness brotherly-kindness, and with brotherly-kindness love ; for if these things be among you, and abound, they wil make you neither idle nor unfruitful in acknowledging our Lord Jesus, *2 Pet. 1. 5, 6, 7, 8*.

for certainly this may pass for an approved truth, that where a true faith is (the first link to this golden chain) there is likewise the truth of all other graces, though peradventure the measure of them is but small; for an increase of which, God looks continually to be solicited; and these are the companions of a true faith.

And lastly, not onely a general, but a particular applying faith; for onely to know Jesus to be the Son of the most high God, is the acknowledgement of the Divels, *Mark* 5. 7. or to believe there is one God, Thou dost well says the Apostle, but what follows, The Divels also believe it and tremble, *Jam.* 2. 19. But to believe that this one most high God gave this Son of his love, Christ Jesus, for thy sins, belongs onely to a true faith: Before *Thomas's* faith was confirmed, he said, Except I see in his hands the print of the nails, and put mine hand into his side, I will not believe; but after he had both seen and toucht him, he could say, Thou art my Lord and my God, *John* 20. 28.

*Paul*, though he puts forth a Proclamation in the general name of sinners, yet he concludes with the particular, Of whom I am chief: For should the mercies of Christ extend to the salvation of all sinners thou onely excluded, what were it to thee but an addition to thy misery? if the Balsom be never so precious, or never so plenty, yet if it be not applied to thy wound, alas, it may fester, rankle, nay rot; for all the vertue of the Balsom.



*Soul.*

O therefore I desire, I desire that my greatest care and endeavor be, to know Christ and him crucified for my sins, and to be risen for my justification, and to be ascended to intercede and make request for me; for in having him, I have the fountain of all happiness, but without him misery in perfection; through the help and assistance of him, I may with the Apostle, do any thing, both be full and be hungry, abound and have want; but without him, I can neither want without murmuring, nor abound without pride: through him I may conquer the four deadly enemies of my salvation; without him, the weakest instrument from the weakest enemy soils me; with him I am (before the Father) as a justified Paul; without him as a condemned Saul: O therefore, Lord, give me this true and saving faith, that carries into thy presence with comfort.

*Consolation.*

O my soul, my soul, thy eternal well-being is folded up indeed in a Christ, and this Christ is thine onely by a true faith, and this faith is the gift of God; and where he gives it in any measure, he looks to be sought to for the increasing and strengthening of it: O be an importunate beggar, for he loves them, and seldom go they empty from him: And I beseech you, let your works justify your faith here, and your faith will justify your works

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in heaven, that so you may not be as they that profess they know God, but by works deny him, and are abominable and disobedient, and unto every good work reprobate, Tit. 1. 16.

Soul.

*You have shewed and proved to me that afflictions comes not forth of the dust, but from a wise, a powerful, and a merciful God, from which attributes you have gathered encouragements for me to trust in him in all conditions.*

*Again you have shewed me the cause that provokes this God to afflict, which is sin, from whence I confess ariseth to me just cause of humiliation.*

*You have likewise shewed me the rock from whence I was hewn, how hard and cragged it is, and how ready, upon every touch with the steel of temptation upon my flinty heart, sin is to take fire, and so to consume my well-being: for I confess, since the general fall of man; I see original sin hath left such a universal corruption upon my whole frame, that naturally I withstand and oppose all good; and being left but in my own element, I act onely sin; and that sin, as you have shewed me, is of so deep an Ethiopian dye, that nothing but the blood of the Lamb of God could purge and cleanse it.*

*You have likewise shewed me the excellent vertue this blood hath, to beautifie and make lovely sin-polluted souls, presenting them (being clothed with his robes) to his Father, who ac-*  
cepts

cepts, and loves them for his sake.

You have also traced this Lamb from the promise to the performance, and from the performance into the very lap and bosom of the Father, where he ever lives to intercede for his.

You have encouraged me to get up this rock, there to cast anchor, letting me know with what hand I must hold, and be made able to ride out of all storms, shewing me that I must not expect to sail to Heaven by Heaven, since few in that voyage can shun, at least, touching on the coasts of Hell; for many are the troubles of the righteous. So now,

I beseech you to proceed a little further, and to discover unto me if there be a consent to be found in the creature, and to show me something concerning the time of trial.

*Consolation.*

I shall answer your desire with as much brevity as I can, shewing you the vanity and insufficiency of the Creature, either to content or satisfy the soul or body, of it self, in time of need; for a poor soul in misery, flying for relief to any thing under the Sun, findes them to be but vanity and vexation of spirit; yet I confess, to use the Creatures, as the true godly man doth, there is much comfort to be found in them, as to desire God to remove the curse from them, and to give his blessing in the use of them, so that we may not use them inordinately, nor impose more trust in them than becometh the Creature. For though God blesteth a gracious soul with

plenty of good things, yet the desires of such a soul is, to use and to dispose of them here to the glory of the giver; and while here it stays, waiting the pleasure of his God, it desires to be directed by him in all things; for assuredly it knows Christ to be both in life and death advantage; desiring, with holy *Paul*, to be loosed and to be with Christ, which is best of all, *Phil.* 1. 21, 22.

For a soul, his thoughts are far above this earth; the desires of such a soul are of too high a strain to be reacht by inferior things, it cannot fix on any thing below the degree of a Christ, with joy and delight, it may sigh out the appointed time here in obedience to his God, but certainly cannot rest in no haven but the bosom of Christ; for what contents such a soul, must be spiritual and eternal, and that must be the Creator of it, he that for greatness doth fill Heaven and earth, *Jer.* 23. 24. and for honor and dignity is higher then the highest; thou which art called *Jehovah*, art alone, even the most high over all the earth, *Psal.* 83. 18. The outward service of the body is all can be expected from the Creature: All the labor of man is for his mouth, yet the soul is not filled, saith the Preacher, *Ecc.* 6. 7. the earth is low, because under the Sun; and little, because within a compass, therefore cannot content nor satisfy the soul.

For as one well observes, the Creature can milk out no sweetness, but when God fills their breasts; but being fill'd and blest by him, they may then suck, and be satisfied with those

those breasts of consolation ; for view but the Creature as it was left by original sin, and as they are too frequently used, and you may behold them to be vanity and vexation of spirit, sin causing the vanity, and the vanity the vexation ; for let a covetous mans bag swell with gold, and his coffers be crammed with treasure, yet the covetous desires of his heart remain empty and unsatisfied, still coveting, still desiring more, laboring and toiling to lade himself with thick clay, and to gather much of this pleasing earth (and when all is done, it is but earth, and not able to content or satisfie) yea, and many times have denyed themselves necessities, and so have dyed in want in the midst of plenty : A covetuous man seldom searches after other God then his Gold, or other Heaven then this he is possess of, pleasing himself with thinking, that he hath treasure laid up for many years, little dreaming that body and soul may that night be separated, and a Messenger sent to summon an appearance at Gods Tribunal, where he will finde, when it is too late, the bad fruit that springs from so evil a root.

Or turn the stream but in the other channel, and may you not behold a Prodigal, running himself out of an estate with ease and delight : A good and orderly man would be shrewdly puzzled, and put to it to finde out such ways to waste a store, which he hath in his brain ready coined ; and when all is spent, is forc'd to turn home with submission in one hand, and confession in the other, being glad to

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to be accepted on any terms, or else to feed with swine still.

Again, the belly of a glutton may be filled (with the purest Manna) up to the throat, and yet his lust, with the *Israelites*, empty and unsatisfied.

A Drunkard likewise may be so loaden with his *Bacchus* god, that he may (beast-like) be forc'd to dis-burthen himself, and yet he earnestly coveting to pour in more.

You may also heap as many titles of honor and greatness upon an ambitious, vain-glorious man, as would over-charge and trouble the memory of an humble and godly man, and yet his proud minde not satisfied; for the neglect of one *Mordecai* is able shrewdly to disturb the proud heart of a great *Haman*.

Again, how oft have we seen a power to procure Physicians, and wealth to obtain Physick at any rate, but a blessing denyed; or plenty of meat, but a stomach absent, God giving not power to eat thereof, *Eccles. 6. 2*? Nay, those Creatures that were ordained to nourish and maintain life, many times, either by excess, or too long restraint from them, have proved causes either of sickness or death; but being blest, as I said before, they are comforts.

Assuredly, had true content been folded up in any thing under the Sun, *Solomons* wisdom had made discovery of it; had it been in the sumptuous pomp of an earthly Court, he had enjoyed it; or had it been in company suitable to a royal minde, he would have found it; or had it been in the vast greatness  
of

of a spacious Kingdom, he had obtained it ; or had it been in great and Princely attendance, he had attained unto it ; or had it been in great Houses or stately Palaces, in multitude of subjects, or in delicate dyet ; in pleasant Gardens and Orchards planted with trees of all fruit, surely it had not been concealed from him, for he had riches, honor, and wisdom, above all that were before him, or shall come after him, *1 Kings 3. 12, 13.* Yet he after the enjoyment of all the pleasures (I think) the whole earth could afford, pronounced them all to be vanity & vexation of spirit, *Ecc. 2. 17.*

But let the command of the Creator be upon the weakest of his Creatures, and then what are they not able to do either for comfort or discomfort ? Is it not recorded for the glory of his power, and the comfort of those that were to survive, that the command of a powerful God being upon such weak and contemptible creatures, as frogs, lice and flies, that they were able to disturb and annoy so great a King as *Pharaoh* was ; nay, and by the vilest of these that he should confound the wisdom of the *Enchanters*, making them to confess it to be the finger of God, *Exo. 8. 18* ? Again, you may see a lump of dry figs, being prescribed by an *Isaiah*, is of sufficient vertue to recover an *Hezekiah*, *2 King. 20. 7.* And *Jordans* rivers able to cleanse an *Naamans* leprosie, if commanded thither by a servant of the Lords, *2 Kings 5. 14.* And now know, O my soul, the same Lord changeth not, neither is his hand shortned that it cannot save, but he will do whatsoever he wil, therefore cast thy self at his feet.

Soul.



Soul.

Now you have shewed to me the vanity of the Creature, and proved that there is no true content but in the arms of a Christ, which I see clearly to be a truth: I beseech you likewise to shew me something concerning the time of trial, that so I might with the more hope and patience wait my appointed time here, until my change shall come.

*Consolation.*

To answer your desire in this, you must know, it as a great content to a sick patient, to be confident he is in the hand of a wise, able, and merciful Physician, he neither fears nor questions the mixing of his potions: So you, when you shall rightly consider that you are in the hands of your wise and merciful Maker, who will not let you faint away, in the long and strong workings of afflictions, it will comfort you, for he knows well, (and needs not thy information) the disposition and constitution both of soul and body, what quantity of prosperity thou art able to digest without surfeiting, and what weight of affliction thou canst bear without sinking; for he knoweth whereof we be made, he remembereth we are but dust, *Psal. 103. 14.* Therefore let him do what seemeth him good, and if afflictions break in upon thee with violence, & one messenger of sad tidings backing another

As *Jobs* did, yet imitate him, who upon the loss of all, silences all passions with, The Lord hath given, and the Lord hath taken, Blessed be the name of the Lord: Presume not thou then to mix thy own portion, lest God in wrath make thee drink it; for though in the mouth it may be sweet as honey, yet in the belly it may cause bitterness, and thou with the *Israelites* have just cause to proclaim thy self but an ill chuser: Believe it, he will not put in one bitter ingredient more then is useful, neither shall it work a minute longer then the disease requires; therefore limit not the holy One: it may be the afflictions designed for thee in the high Court of Heaven, is with *Jonahs*, very sharp; but then assuredly it is with his, very short, a three days wading, and then brought to the shore; for the times and seasons are in his hand, who orders all things in great wisdom: he knows how long it is fit for thee to swim in prosperity, and when and how long to wade in adversity, and when to blast both these conditions, and to settle thee in that golden mean desired by wise *Agur*, *Prov.* 30. 7, 8, 9. And where to put a period to all these variable estates, & to transport thee to the Celestial *Jerusalem*: Therefore should afflictions attend thee in the spring of thy life, or wait on thee until Midsummer; nay, should they not leave thee in Autumn, no, nor give thee no rest even until the dead of Winter, yet believe it, they must then be gone, and give place to joys that never end.

Be not then discouraged, O my soul,  
though

though the way be never so fowl and deep, the weather never so tempestuous, the journey never so long and tedious, the Inn never so bad, and thy self never so weak and unable to encounter with these difficulties, since thou hast a God whose power is made perfect through weakness, who can make pleasant the hot passage of the scorching flames; and make thee fairer and in better liking, being fed with pulse, then if thou didst eat of all the dainties of *Babel*: He is able to make thee pass as many perils as *Paul*, and yet come off with honor to his Name, 2 *Cor.* 11. 26.

Affliction to the soul, is like Physick to the body, and we see some bodies require a constant course of Physick, or else they are laid up with diseases: Some again expect it every Spring and Fall, or else it is supposed they are not able to continue; and some passe from the womb to the grave with a very small portion.

So fares it with afflictions: as they are dispensed by a hand of providence, he setting the time, and ordering the portion according to the soul that is to have it.

One, saith *Job*, dyeth in his full strength, being in all ease and prosperity, his breasts are full of milk, and his bones run full of marrow; and another dieth in the bitterness of his soul, and never eateth with pleasure, *Job* 20. 23, 24. Some sowe in tears, but reap in joy, their last days being blest more then their first.

And thus it seems good in the eyes of our wise Physician to order his poor Patients, who  
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are but beggers at best; and beggers ought and must wait the pleasure of this great King: Your betters, O my soul, have done it before you; what if with an *Abraham* thou wait 25 years for a long desired *Isaac*? or with an *Isaac*, twenty years for a *Jacob*; or with a *Joseph*, suffer twelve years exile before thou come to the great preferment intended for thee? Yet believe, and the time limited by the holy One shall come, when *Abraham* shall imbrace an *Isaac*, and *Isaac* a *Jacob*, and *Joseph* be made second in *Egypt*s Kingdom, Gen. 12. 4 and 21. 5. and 25. 20, 26.

Or what if thou liest a begging cripple forty years, a *Peter* may unexpectedly give thee perfect health, *Acts* 3. 2. and 4. 22.

Or hast thou been bound eight years to thy couch with a Palsie? yet believe, for the Name of *Jesus Christ* hath in it a commanding power, if he but speak, thou shalt immediately arise & truss thy couch together, *Act*. 9. 33, 34. Or hast thou been diseased 38 years, and so friendless that none will farther thy cure, so much as to be ready, when the water is troubled, to put thee in? yet be comforted, that time being finished, a *Christ* may appear and say, Rise, take up thy bed and walk, *John* 5. 8.

Or hast thou been eighteen years vext with a spirit of infirmity, insomuch that thou art not able to lift up thy self in any wise; well, wait but out that date, and then it may be said, Thou art loosed from thy disease, *Luke* 13. 11, 12. Or hast thou been diseased twelve years, and spent all thou hast upon Physicians, and art

art much worse (so that now thou hast the disease of poverty added to the former) yet believe if thou canst by faith but steal a touch, thou hast a cure, & with it a crown: The hand that steals shall be commended, and the thing stolen be confirmed by him from whom it was stolen, *Mark 5.*

Or art thou struck dumb with *Zacharias*, for thy incredulity? yet be comforted, it is but while the voice is breeding, for soon after the birth thy mouth shall be opened, and thou shalt praise thy God, *Luke 1.*

For this is the power that increased the oyl to the poor widow, for the redemption of her sons; and gave to the *Sbunamite* a son at the request of his servant, and restored him being dead.

This power multiplied the loaves, and made the portage sweet: What shall I say? for who can utter the great things that are done by this God of power, who did the wonders in *Egypt*, and great things in the Red-sea?

Therefore, O my soul, say thou in all my afflictions to the King of Heaven, as once that holy Martyr, Master *John Bradford* did, (to an acquaintance of his) saying, If the Queen will give me life, I will thank her; if she will banish me, I will thank her; If she will burn me, I will thank her; If she wil condemn me to perpetual Imprisonment, I will thank her.

Thus it becomes a childe of God to be thankful in all conditions, even under the hand

hand that is laying on ; for God not seldom cures by wounding, crossing the body, that he might crown the soul ; and who that is thus dealt with, hath cause to complain ?

Soul.

I confess you have answered my desire concerning both the trial, and the time of trial ; for I see, (through mercy) I am in the hand of a wise and merciful Physician, whose hands are not shortned ; therefore the desire of my soul is, to submit to him in all things : Be not then cast down, O my soul, nor be not disquieted within me, but wait on God, trust in him, and always give him praise, for he is thy help in time of trouble, and he knows them that trust in him : O, I say, that perfect excellency, that most excellent perfection that ever was, I see he will not lay more on his, then he will give strength to bear ; he will not wound those already wounded, nor make those sores bleed afresh, that have not yet their blood stench ; nor bring tidings of over-whelming sorrows, to those that are wading in that sad sea, unless he see great cause for it ; no, he says, Those that trust in him, mercy shall compass them, and what can hurt a mercy-incompass soul ?

Consolation.

I cannot blame you, O my soul, to hover about this top-branch (mercy) of that great Cedar, whose root fills Heaven, and his branches Earth, upon which I would have thee settle,

settle, and act as one incompass round with mercy; then should the boisterous tempest shake thee, yet thy wavering may not prove thy casting down; but if thou shouldst with mercy fall, thou shalt with mercy rise again.

For he was hovering longer over one City to destroy it, then he was in making the whole world, *Josb. 6. 15. Gen. 2. 3.* Nay, before he will utterly destroy a people, he will send his swift Messengers that shall run through every street, and make a privy search, and inquire in the open places thereof, If there can a man be found that executeth judgement, and seeketh the truth, and he will pardon it, *Jer. 5. 1.*

For how was his great Majesty pleased to condescend six times to the request of his servant *Abraham*, who pleaded with him concerning *Sodom*, and fell from fifty to ten; who answered, I will not destroy it for tens sake? Besides, this lover of souls will take no report, but he will go down now and see whether they have done altogether according to that cry which came up unto him, before that fiery storm shall fall upon them, *Gen. 18.*

And now, what cannot this love of God in Christ constrain thee to, being called and summoned by him? for let but the Almighty put that great honor upon any, and say, unto you it is given for Christ, that not onely ye should believe in him, but also suffer for his sake, and then they need in nothing fear their adversaries, *Phil. 1. 28, 29.* For with a cheerful countenance have they gone to their fiery



fiery chariot, smiling death in the face, embracing and kissing the stake at which they must resign their breath ; for death cannot take a shape so grim and ugly, as to frighten them from their hold of Christ, because held by him.

And though in their journey to death the want of his presence may make them go with a sadden heart, yet thou mayest, while in this vail of tears, have cause with Mr. *Glover* the Martyr to cry out, O *Augustine*, He is come, he is come, before thou art translated ; for nothing shall be able to separate the Lord Jesus from his beloved, *Rom.* 8.38.

All ages have had experience of the goodness of the Lord, towards those whom he hath honored to suffer for his Names sake ; for through him his can do any thing ; and if the heart be acted by love, it will set all the parts and faculties on work ; as the feet to carry, the eyes to weep tears to wash his feet, the hair to serve as a towel to wipe them, the lips to kiss them, the hands to wash, wipe, and anoint them ; and all this being done with great affection, is the thing eyed by Christ, and was by him accepted, commended, rewarded ; that they were accepted, appears by his secret checking of *Simons* unkindness, by repeating her kindness : that she was commended, in these words, for she loved much : and that she was rewarded even with the greatest of mercies, by this, thy sins are forgiven thee, *Luke* 7. 37. For assuredly where Christ is pleased to empty the heart of drossie substance, and to take full possession

of it; and is there daily strengthening and fortifying it with his grace against all assaults; that soul, I say, will with love and delight be still acting in his ways, and be enabled through faith to say, When the fig-tree shall not blossom, neither shall fruit be in the Vines; the labor of the Olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoyce in the Lord, I will joy in the God of my salvation; the Lord God is my strength, *Habbak. 3. 17, 18.*

## Soul.

*O it is most true that he is salvation and strength to his, full of bowels of love and tender compassion, still praying that his may be kept from evil, and that they might be with him even where he is, that they may behold his glory, and be partakers with him in it, John 17. which in his appointed time shall be accomplished to all those whose names are in the Book of Life.*

*Consolation.*

They shall, for when this weak and earthly Tabernacle of thine, O my soul, shall be inclosed within the bowels of her mother earth, rotted and consumed to its first dust; then will thy God, in his appointed time, raise thee from thy earthly bed, and give thee a Body at his own pleasure, and though sown in corruption, yet it shall be raised in-  
in-

incorruption, though sown in dishonor, yet raised in glory; though sown in weakness, yet raised in power; though sown a natural body, yet raised a spiritual body, 1 Cor. 15. 38. A body fit to accompany his Son in glory, for he will not leave nor forsake his, till he hath presented them blameless unto the Father, and given them possessions in that new Jerusalem, that holy City, whose Builder is God, whose maker is a King, Rev. 21. Glorious things are spoken of thee, O thou City of God, and yet all that is or can be spoken, is but according to the weakness of our capacity; for it lies not in the power of the heart to conceive, nor of the tongue to utter the glorious things of our God, Paul witnesseth, which was in it, 2 Cor. 12. 4. After which heavenly sight, how did he sigh out his time here, longing to be loosed, and to be with Christ, whose presence it is that makes the Heaven a Heaven, beautifying and making lovely the places of his residence; whose company shall be innumerable Angels, and the Assembly and Congregation of the first-born which are written in Heaven; and God the Judge of all, and the Spirits of just and perfect men, and Jesus the Mediator of the New Testament, Heb. 12. 12.

Where the Saints shall shout for joy to see their true Solomon crowned with glory, the very Heavens shall ring with this echo, Holy, holy, holy Lord God of Sabbath, salvation, glory, honor and power, be to the Lord our God for evermore.

O certainly my soul, couldst thou with the eyes

*A comfortable contemplation*

eyes of faith pierce those azur'd curtains, and behold but a glimpse of thy Saviours glory, though under a shower of stones with *Stephen*, thou wouldst joyfully endure the cross, and despise the shame, and be content willingly with *Elias* to go to that Kingdom, although it were in a fiery chariot.

Soul.

*O may this clay-cottage be but admitted to live under the roof of his glorious habitation, there to praise him to all eternity, I shall not dread what here befalls it.*

*Consolation.*

No, O my soul, you need not, but rather count the afflictions of this present time not worthy of the glory which shall be shewed unto us; for in opposition to light and momentary afflictions hath that lover of souls put an excellent and eternal weight of glory, from which nothing shall be able to separate us, because he is able to save to the uttermost them that come unto God by him, *Heb. 7. 25*. O that word uttermost, what a latitude is it of, that nothing can look beyond it! therefore it is worthy to be written with the golden pen of faith, in the marble hearts of all that desire to be saved to the uttermost; for out of love to his he acted all he did act, and did it to the uttermost.

Soul.

Soul.

When I seriously consider the transcendent love of God in Christ, and what honorable priviledges we enjoy through him, as not onely to be called the servants or children of the most High; but what is more, the well beloved the bosom spouse of our Lord Christ: I cannot but with Job say, Lord, what is man that thou shouldest magnifie him, and that thou shouldest set thine heart upon him, Job 7 17? O that I could not dishonor him with sin, that so hath honored me with mercy.

Consolation.

O my soul, be diligent and strict in watchfulness, that so thou maist not abate nor cool in thy first love, but that it may grow, and thou be every day more inflamed with this love of his; for out of love, I say, was he given unto us by the Father, John 3. 16. And out of love did he come to seek and to save that which was lost, Luke 19. 10. And dear affection moved him to come and be a Physician to those that were sick; for he loved mercy, and not sacrifice, and came not to call the righteous, but sinners to repentance, Matt 9. 12, 13.

Therefore believe it, for Truth it self hath spoken it, whose word is past, and cannot be recalled: Heaven and earth may pass away, but his word shall not pass away, Matt 24. 35. 1 Pet. 1. 25. For Lord, thy word is settled in

H

Hea-

Heaven, *Psal.* 119. 89. (and cannot be removed.) And thou, O Savior, hast sealed it with thy blood on earth, and it cannot be altered; a Bill of thy Hand is given, to which I say, thou hast sealed, and it is testified by witnesses, even thy own Apostles, and left in our own custody to peruse, that none of them that were given thee thou wilt lose, neither shall any be able to take them out of thy hand, either by affliction or persecution, but in spite of all oppositions here, thou wilt in thine own time give them a Kingdom, *John* 10. 28. and 6. 39. and 17. 12. and 13. 1. *James* 1. 18. *Matth.* 19. 29. *Luke* 12. 32.

Therefore, O my soul, hear counsel, and receive instruction, that thou mayest be wise in the latter end, *Prov.* 19. 20. and not labor for the meat that perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you, *John* 6. 27. O seek first the Kingdom of God, and his righteousness, and all these things (which is, meat, drink, and cloathes) shall be ministred unto you, saith our Saviour, *Matth.* 6. 33. O that thou couldst be stedfast, unmoveable, abounding always in the works of the Lord, forasmuch as ye know that your labor is not in vain in the Lord, *1 Cor.* 15. 58. For in his appointed time he shall rest from their labors, and their works shall follow them, *Rev.* 14. 13. But you must remember it is not enough to begin well, for saith *Solomon*, better is the end of a thing then the beginning, *Eccles.* 7. 10. Whosoever shall endure unto the end, shall be saved, saith our Savior,

Savior, *Matth.* 13. 13. receiving the end of their faith, even the salvation of their souls, *1 Pet.* 1. 9.

And now that thou mayest die the death of the righteous, learn betimes to live the life of the righteous, and remember thy Creator in the days of thy youth; or if thy youth hath already slipped from thee, in which thou hast been forgetful of thy Maker: Yet I beseech thee, let not a minute more pass thee without a serious and humble consideration, both of what thou hast been, and what thou oughtest to have been, begging for shelter under his Princely wings; beseeching him to inable thee, for the time of thy pilgrimage here, to walk worthy of the Lord, and please him in all things: For assuredly, O my soul, there is much comfort to be found in an humble walking with thy God, for he it is that can do thee good at thy latter end.

O therefore be diligent, that ye may be found of him in peace without spot, and blameless, according as his divine power hath given unto us all things that pertain unto life and godliness, through the acknowledging of him that hath called us unto glory and virtue, whereby most great and precious promises are given unto us; that by them ye should be partakers of the divine nature, in that ye flee the corruption which is in the world through lust.

H a

Soul.



## Soul.

O that I had wings like a Dove, then would I flie away and be at rest, with the blessed to all eternity, where I should never act, see nor hear of sin more; for here I would, but cannot as I would, flie the corruption which is in the world through lust.

*Consolation.*

Yet O my soul, with comfort remember, that he hath shewed thee what is good, and what he requires of thee, *Mica.* 6. 8. For he loves mercy, rather than Sacrifice; and obedience, rather than burnt-offerings, *Hos.* 6. 6. For when the great King pronounces his blessing to the sheep on his right hand, saying, Come ye blessed of my Father, inherit ye the kingdom prepared for you, from the foundation of the world: What doth he there mention, but six acts of mercy, under which is contained all things that are necessary for one member to do unto another, which he reckons as done unto himself? *Matth.* 25. 34. 35. 36. For, says he, He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me, *Matth.* 10. 40. Nay, and a reward is promised unto them, for says he to his Disciples, Whosoever shall give you a cup of water to drink for my Name sake, because ye belong to Christ, verily I say unto you, he shall not lose his reward, *Mark* 9. 41. O therefore pray always, that your God may make you worthy

worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ, 2 *Thessal.* 1. 11, 12.

Now the very God of peace sanctifie you throughout, that your whole spirit, and soul and body may be kept blameless unto the coming of our Lord Jesus Christ, 1 *Thess.* 5. 23. And now, O my soul, my earnest request to thee is, that as thou hast sigh'd out thy complaint, intermix with Prayer; so I beseech thee, let thy conclusion be with the breathings forth of his praises more largely.

Lanch forth, O my soul, lanch forth into that deep, and let that Ocean swallow up thy thoughts: O begin that here that must be thy glorious imployment to all Eternity; be diligent, O be diligent my soul, in the practice of this lesson, that thou mayest be ready upon all occasions to declare the praises of the King of Heaven; for praises are the onely Language spoke in that Countrey, and here it is the most pleasings work to a Saint; for how great have their mournings been, because they have not had large hearts to praise him for his goodness?

H 3

Soul.

Soul.

O may it therefore please thee, O Lord, to enlarge my heart, and to open my mouth, and my lips shall shew forth thy praise. O cause them to proceed from a sanctified heart, so shall they be (as thy mercies are) free, not forced.

For I confess, O Lord, my heart hath been so false, peevish, and repining, and my apprehension so dull and cloudy, that all thy dealings with me have seemed in deep displeasure; but when the glorious beams of thy Son, had in some measure dispersed those clouds, then, O then I beheld thy ways were paved with love; admiring thy love for afflicting, when thou mightest have consumed.

Then through thy mercy I could behold the place of prosperity, wherein I so much delighted, and to which I cling so fast, was as a dangerous pinnacle, where a touch only might have laid me low to all eternity, and thy mercy in so gentle a way of taking me off: O then, through thy goodness to me, I could see how presumptuous my expostulations with thy Majesty were, when I muttered forth so oft, Why was I set as a mark for thy arrows to shoot at; or what had I done above many that had scaped thy rod? not advancing the glory of thy mercy, in not taking thy deadly arrow, or thy two-edged sword, that sends to unrecoverable misery: But now through thy goodness, I see my afflictions as one of the greatest mercies I received since I entered this vale of tears; and shall, through thy assistance, on all occasions be ready to acknowledge

it with great thankfulness to thee, for much praise is due to thee on this account.

Then alas, I could in some measure consider thy fatherly tenderness toward me, when thou wert pleased to put me, as it were, in a cleft, while thy wrath past by, and when thousands fell with thy arrows sticking in them (taking their place in that black Bill) yet that thou wert pleased to shroud me amongst the few preserved; so that the Plague came not in the place of my being, but I am left to praise thee among the living: O what a mercy is here to lie unregarded! but now inable me, inable me, O Lord, to redeem my time, and to praise thee continually while I am here in this earthen being.

Now, through thy love to me, I can see what a mercy I received when thou wert pleased to rescue me from that gloomy temptation, which was, To blaspheme God, and die, for why should I wait on the Lord any longer? which temptation seized on me in the midst of sadden'd thoughts, which thoughts were as fuel to maintain such prodigious fire, that had it flamed but one moment of the time it lay smothering, it had consumed my well-being long since; but thou wert pleased to come in due time (due, because it was thy time) and didst deliver me.

And here, Lord, I humbly beg a heart to express my thankfulness, in an holy and a humble walking with thee, while I am in this vale of tears, that others may be encouraged to love thee, and my self confirmed in the love of thee and of thy ways.

O glorious God, then through thy mercy I could behold in some weak measure thy love to

*A comfortable Contemplation*

poor sinners, even in that Son of thy love, the consideration of which may make men and Angels stand amazed; for was ever love like this love? what, to give a Son, nay an only Son; a pure, a spotless, an undefiled Son, and not to banishment or imprisonment, but to death; nay, and a cursed death too, and all this both willingly and freely? He laid down his life, no man takes it from him: O was ever love like this love!

*Consolation.*

No, O my soul, for the love of Christ passeth knowledge; but now, as I have already said, the comfort is, to know for whom all this unbounded, unlimited love is, for this love that exceeds mothers, or Jonathan's, (and his was wonderful, passing the love of women, 2 Sam. 1. 26.) and that sometime is as strong as death, I say this love of Christ passeth all, therefore who is it that can be capable of such love as his is?

*Soul.*

O you have shew'd me; you have shew'd me who it is that he makes capable to receive. and then receives (by which the mercie is doubled) even poor humble sinners, such as were utter enemies to their great Creator, of whom I am chief.

*Consolation.*

Consolation

It is true, my soul, as I have shewed that thy self, with the rest of thy fellow sinners, are by nature enemies to God, yet in Christ reconciled and made acceptable, having his needle-work raiment on; thou art all glorious, for in his Wardrobe are rich robes, and glorious, plume to wing thy faith with; such assuredly as will carry thee above thy leaden self, for unutterable are the benefits a poor soul receives by the death of the Lord Jesus, therefore be large in thy thankfulness.

Soul.

The benefits are great indeed, for he hath freed me from an eternal death, backed with eternal wrath; he hath reconciled together fire and stubble, so that they can meet, and there be no consuming, but the sweet embraces of love; nay, he hath purchast for me an eternal Kingdom, and with it an eternal Crown, with robes suitable, and of the same continuance; he will make me all glorious with his robes, and then present me to the King his Father, who will own the Image of his Son in me; and taking me for his own childe, will love me with the same love, even with his everlasting love, and will give me with himself as much true happiness, as it is possible for me to be capable of.

Where I shall not need to fear being outed either through power or malice, for the power-

*A comfortable contemplation*

ful King is my Father, and his Beloved my eldest Brother.

And for malice, it dares not approach the gates of this Palace: And for continuance, it will last for all eternity, a thing that no time can reach: for that fathomless word Eternity, sweetens all the rest.

Now this and much more is done for poor sinners: for could I but trace him in his daily acts of providence, I must conclude, they like himself are infinite.

O that I had a heart to conceive, or a tongue to utter, the praise due to my God, who is my praise, and hath done these great things for me: O let me offer praise, by which I shall glorifie thee; let my mouth be filled with thy praise and with thy glory every day, for great is the Lord, and greatly to be praised, Praises and glory are before him, power and beauty are in his Palace: O let thy high acts be in my mouth, that I may praise thee according to thy excellent greatness: O save me from the evil of my own heart, and gather me into the bosom of thy love, where I shall praise thy holy name, and glory in thy praise, *Deut. 10. 21. Psal. 50. 23. and 71. 6, 8.*

*Consolation*

Now, O my soul, I beseech you let the mercies of God to you, be a means of your encouraging others to seek and wait on him, hide not from the generation to come, the goodness of God, but shew the praise of the Lord, his power also, and his wonderful works  
that



that he hath done, that posterity may know it; for the children which shall be born, shall stand up and declare it to their children, that they might set their hopes on God, and not forget the works of the Lord, but keep his commandments, Psal. 78.

Soul.

O that my spirit were faithful toward God, then should I, with the Prophet, invite all to come, taste and see, how gracious the Lord is, and conclude with, Blessed is the man that trusteth in him, Dial. 38. 8. The wicked love company in their gloomy journey, for it seemeth unto them strange that ye run not with them unto the same excess of riot, therefore speak they evil of you, 1 Pet. 4. 4.

So likewise Paul in his journey to Heaven, cares not how many goes with him, for says he to Agrippa, I would to God not onely thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds; Acts 26. 28. Therefore I shall do, as they say common Beggars do, who when they have fared well at a great mans gate, send others of their own rank thither: So I having in some measure tasted the sweetness of himself, shall make known to my fellow sinners his goodness to me: There is a merciful Proclamation abroad, and I have tasted the benefit of it, the tenor is this, Ho every one that thirsteth, come ye to the waters, & ye that have no silver come buy and eat, Come, I say, buy wine and milk without silver, and without money, Isa. 55. 1.

## A comfortable contemplation.

For I shall with this proclaim him a free Agent, working how, when, and where he pleases, for all I have received is free mercy, therefore I humbly desire, that nothing might cause me, with them in the Gospel, to make excuse, but that I may follow hard toward the mark for the price of the high calling of God in Christ Jesus, Phil. 3. 14. There are rich doles & dealing, and it is no cause of fear being put back; for there are, *love Lazarus, and blinde Bartimeus; diseased and sinful women, & leprous men, of every kindred, and tongue, and people, and nation; for those that come unto this King, he will in no wise cast out, John 6. 37.* For he is sitting upon his throne of grace, distributing grace and mercy, things of his delight and our necessity; we may go boldly then to this throne of grace, and receive mercy, and finde help in time of need, H. b. 4. Every word in this Text may serve as a Cordial to a poor sin oppressed soul: O I see there is a time of gabering under his wings; Lord give me a heart to take heed of that word, and ye would not; and now what I say to my self, I say to the rest of poor sinners: Do not carelessly pass over the mournful sayings of a gracious God, following thee it may be to a place where his worthy name will be blasphemed, and his creatures abused with excess, crying, O thou that hadst bearkned to my commandments; then had thy prosperity been as the flood, and thy righteousness as the waves of the sea, 113. 48. 18.

O consider his mournings, nay his weeping over Jerusalem, Matth. 23 therefore let no transgressors cover their transgressions, nor hide their iniquities in their bosom, harbor not such a guest  
that

that grieves such a God, and would exclude thee Heaven, if not prevented; but stay at the first cup, at the first motion of sin, and say with Joseph, Can I do this great wickedness, and so sin against God, Gen 39? O no, Lord, suffer us not to hazard our well-being to all eternity, for a short or momentary pleasure or profit; when they are gone, we must stand the sentence of the Judge; then farewell pleasures, farewell profits, you are short-lived, and I must look out for Eternity; and welcome troubles and afflictions, since you are the most constant companions in Heavens road: Therefore Lord, if thou please to carry me into a wilderness of affliction; nay, should it be a roaring and vast wilderness, yet if thou there allurest me, and speakest friendly unto me, it will be able to make me forget a Lyons den, or a fiery furnace; a miry dungeon, or the uneasy stocks, these will be but easie yokes, and light burthens; and should it be so that I have to carry thy burthen yet I will not fear sinking, since thou art my able supporter; and I here acknowledge to all, that I am exceeding kindly dealt with, because afflicted: O grant Lord, that I may be patient and chearful under them and truly thankful for them, for thou lovest a thankful sufferer, and highly shall I prize a sanctified affliction; for thou art a wise God, correcting by judgement, not in anger, lest thou bring us to nothing, Jer. 10. 24. O keep me Lord, from drooping under such a hand that is guided by such power, wisdom and mercy; therefore blessed are they that make the Lord their trust.

Consolation.

*Consolation*

Now for conclusion, O my soul, my request is, That you would be diligent in a modest search of holy Scriptures; remember the men of *Berea* are recorded as more noble then they of *Thessalonic*, because they received the word with readines of minde, and searched the Scriptures daily, *Acts* 17. 11. O make them thy rule to walk by, for they are able to make thee wise unto salvation, through faith in Christ Jesus, and what greater wisdom needst thou covet? O my Soul, be careful in the right understanding of them, but take heed of offending in thy too curious search into their secrets; for that Sun that lightens and comforts with its beams, can with its double property, dazel and make blinde the too bold intruder: For secret things belong unto the Lord our God, but those things that are revealed, belong unto us and to our children for ever, *Deut.* 29. 29. Therefore humbly beseech the Searcher of hearts, to open thy eyes, as he did *Hagars*, and thy heart, as he did *Lydia's*, and then thou wilt see the fountain set open for sin and for uncleanness.

And then shalt thou attend unto the things that concern thy eternal well-being; for the way of man is not in himself, neither is it in man to walk and direct his steps, *Jer.* 10. 23. But, saith the Lord, I will give them a heart

heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart, *Jer. 24. 7.* The six and thirtieth of *Ezekiel*, is a Chapter full of high and transcendent promises, both spiritual and temporal; but it concludes with (and so shall I) Thus saith the Lord God, I will yet for this be sought of the house of *Israel*, to perform it unto them.

## Soul.

O that these truths that you have gathered out of the Garden of holy *Writ*, and presented to me, might be as so many selected Flowers, not carelessly perused, and the practice not regarded, but bound up and tyed together with the golden chain of faith; Lord, plant them in my heart, that barren soil: Yet since my forfeiture of it, 'tis thy own by purchase, and a plot on which thou hast bestowed much labor; thou hast hedg'd and kept it from the wilde Beasts that range this wilderness; thou hast pruned and digged about it, and drops of dew have been sprinkled upon it, and thou hast waited many three years for fruit, and behold, none but wilde grapes, briars and thorns, it brings forth.

O now Lord, who can judge betwixt thee and this piece of earth, but thy self? and therefore I appeal to thee, not onely as thou art Lord of the purchase, but also as thou art husbandman to thy own purchased seed, beseeching thee to break up this fallow ground of my heart.

beare, and to gather out all the stones (for Lord, 'tis full) to plant it with thy best pl nts, and to command thy clouds to rain a continued shower upon it; and bedge it double, Lord, that it breaks not thy bounds, nor the Beasts of the forest break not into it: And build a Tower in the midst of it for thy self to dwell in, and to steer the course of all things belonging to it.

And Lord, though thou hast many seeds-men many Pauls and Apollos, whose labors thou hast blest with a fruitful increase; yet the seed of grace is sown by no hand but thy own: O sowe it, Lord plentifully in my heart, that it may make all other seed fruitful, and give a fragrant scent to all that springs from ground so blest

O let not any of it fall by the way-side, lest that wicked one devour it; nor let not one stone be in this ground, that it may take deep root, so that tribulation nor persecution might not cause it withering; neither let the thorny cares of this world choak any part of it, but let it be as seed sown in good ground, bringing forth good fruit, to thy glory, my eternal good, and the encouragement of others to seek to thee the true Husband-man.

**FINIS.**

# *SIN and MERCY*

Briefly Discovered :

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The vail taken a little  
from before both.

Together with the **AUTHORS**  
**ACCUSATION, CONFESSION,**  
and **BELIEF.**

*With Deaths Progress.*

And a particular Application of the  
**BOOK of Jonas.**

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By the unworthiest of the servants of the  
Lord Jesus Christ, *Elizabeth Major.*

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Rom. 13. 12, 13, 14. *The night is past. and the day is at hand, let us therefore cast away the works of darkness, and let us put on the armor of light, so that we walk honestly as in the day, not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying; but put ye on the Lord Jesus Christ, and take no thought for the flesh, to fulfil the lusts of it.*

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*London, Printed by Tho: Maxey. 1656.*

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Place this before the Poems.

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ST. CATHARINE

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Courteous Reader,

**T**He writing of these Lines, is to shew the occasion of the insuing discourse: therefore I shall declare the first of my going out into the world: I was, till the fifteenth or sixteenth year of my age, brought up by a godly and careful Father (my Mother being taken from me in my infancy) from whom I went to a great and honorable Family, where no vice I think was tolerated; and under a wise and vertuous Governness I lived nere ten years, til God was pleased to visit me with lameness, by the taking of a great heat and cold; which weakness did not violently seize on me, but by degrees deprived me of my strength, and in a short time made me almost unable to go or help my self: Then was I forc't to repair home to my Father a-

[h2]

gain,

## To the Reader.

gain, where I was persued with an inordinate desire of recovery, and having some money in my own hands, I endeavored the accomplishing of that desire, without an humble and obedient submission to the will of God in it (and this, O this was my great evil :) therefore he was pleased to let me take my course in the search of it, but blasted me in all I used, so that I spent all, and was much worse.

Now it often hapned in my resort to those that pretended skill in lameness (with whom I sometimes lodged) that they were such a people, as I did not know (by experience) had been in the world, vertue being at such a distance from them, and vice tolerated in their habitation, and such evils as I could not think had been in a Gospel-age.

Therefore being returned home, where upon serious consideration I saw my folly, and found that I had lost much time, in which I had offended God, and deprived my self of that  
little

## To the Reader.

little health I enjoyed, spent my money, and onely gaining a sight and knowledge of those things, I humbly desire my soul may ever abhor; therefore I had no rest in me, till I had shewed my indignation against what so much offended me.

Now for my writing against some sins, know (they were the fruits of some sad hours) in the particularising of some, all are included: But it may be some will say, There are sins named, that your blushing Sex should want confidence to mention. To this I answer, Sure I am, that fewer ever writ against them, then committed them: O I fear, I fear there is no sin under the Sun, but some one or other of my Sex have been stained with the guilt of it (I wish my judgement failed in this;) therefore I desire to put on a holy confidence, and not to blush to declare the hatred of my soul against any of them.

For when I had in my thoughts in  
some

## To the Reader.

Some measure unmasked sin, and saw  
the ugly deformity of it, and how  
there was no sin but might in some kind  
be owned by me, the seed of all by na-  
ture being in me, free grace onely ma-  
king the difference; I thought I might,  
without offence to any, shew how much  
I abhor the things I have seen and  
heard to be acted under the sun.

And now to you, O my friends, I  
present these poore and undrest lines, be-  
ing as they came into the world, I not  
finding any hand to help me to put it  
into a better dress then what it brought  
with it.

For though I was not ambitious of  
a beautiful babe, yet I confess I would  
gladly have had it appear comely;  
therefore where you finde it harsh or un-  
even, know, it should not have come a-  
broad so, had not my ignorance to finde  
the fault been the cause of it. Yet I  
beseech you, though faulty, to accept  
it, hoping that in it you shall finde truth  
and plainness; so that if it do no good

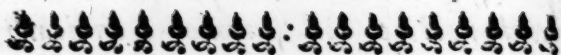
## To the Reader.

*in the world, yet it will do no hurt, still  
serving me here as my lesson to learn  
and practice, till summoned by death;  
and then I shall leave it as a Legacy to  
my friends, whose Prayers I beg, and  
shall by the help of my Savior return  
mine for them.*

Elizabeth Major.

---

S I N

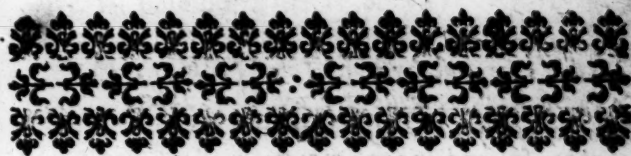


## ERRATA.

**P**Age 9 l 12. for *steop*. read *stab*, p. 25. l. 23 for  
thee, read *the*, p. 33 l. 15. for a cleanting, read  
cleanse us, p. 37 l. 16. for *iase*, r. *saved*, p. 40 l. 22,  
read *anger* be upon, p. 45 l. 35, for *O* that I had  
been, r. or been, p. 49 l. 4, for *denyed*, r. *dined*, p.  
51 l. 21, for *well* r. *wife*, l. 24 for *greater* r. *great*, p.  
52 l. 28 *dele* both, and in the end of the line read  
*imbraced*, p. 64 l. 22 for *there* r. *for*, p. 71 l. 25 r.  
and *praiie*, p. 78 l. 5 for *allow* r. *have brought*, p. 90  
l. 11 for *souls* r. *selves*, p. 104 l. 30 for *lowre* r. *lower*,  
p. 107 l. 5 for *rest* r. *uied*, p. 112 l. 18 for *leaving* r.  
*having*, p. 117 l. 16 for *likewiie* r. *like himself*, p. 118  
l. 24 r. *so after*, l. 26 for *courage* r. *carriage* p. 120  
l. 2 r. *thiee* not, p. 125 l. 26 for *where* r. *when*, p. 138  
l. 26 for *my* read *thy*.







# SIN and MERCY

## Briefly discovered.

*Consolation.*

**W**Hat aillst O Soul, so sadly here to lie,  
 Betimear'd with grief? for oft I hear thee  
 cry,  
 What shall I do, or whether shall I go  
 To be reliev'd of this my heavy wo?

*Soul.*

O I am sick even ready now to die,  
 Yet none gives comfort to my misery.

*Consolation.*

Alas what is the cause of this thy grief?  
 Conceal it not, you may so finde relief:  
 Tell me, I pray, what is't oppresseth you,  
 You thus complain? fear not, I will be true:  
 Doth this distemper from some humor grow?  
 Thy grief thou must to some Physician show:  
 Or doth it rise from the sad thoughts of sin,  
 Which a long season thou hast lived in?

*Soul.*

Soul,

What's the cause for which I cry, I pray  
 To Christ for help, while here, while here I stay;  
 From my sad eyes a brinish shower may fall;  
 And beg for pardning mercy, even for all  
 The sins that ever I committed have,  
 Upon my bended knees, to here I crave:  
 Therefore if comfort you to me can give,  
 I pray conceal it not, that I may live  
 To bless the time I you did meet withal,  
 And to assist you, on the most high call.

Consolation.

Is this the cause, O Soul, thou moan dost make?  
 Why then weep on; and let thy heart still ake  
 At every thought of sin, let none pass by;  
 Not thy beloved ones, but for all cry,  
 And sue for mercy: O sure thou needst not fear,  
 But humbly wait, thee in his time he'll hear,  
 And answer too; look thorow that deep died glass  
 Of his blest wounds, let them not slightly pass  
 Thy serious thoughts: There view the price he paid,  
 By faith behold the satisfaction made  
 By his blest self: for know his gift is free,  
 As well as full, for out of love did he  
 Give his blest Son: In steps of mercy trace  
 Thy righteous God, unto the throne of Grace,  
 Where humbly lay thy self as low as dust,  
 Beholding nought below a Christ that must  
 Afford thee comfort: O raise thy thoughts to him,  
 And let his love constrain thee to hate sin.  
 Let dearest love, I say, unite thee still  
 To thy Lord Christ; submit unto his will  
 In thy requests: Believe with him you shall

Enjoy

Enjoy a God; for with a Christ comes all :  
Then ponder well, my soul, the thing you'd have,  
And humbly wait, as well as humbly crave.

Soul.

'Tis reconciliation to my offended God  
(Whose sins deserv'd a sword, although a rod  
He pleas'd to take) a free discharge from all  
My sad offences, under the which I fall :  
If he help not that's mighty, alas my crimes  
Are bairns, behold the place, the times  
Come in against me ; O where then can I baste ?

*Consolation.*

I say again, unto the throne of Grace.  
Believe God is, and that reward he will  
The faithful seekers, believe, believe him still ;  
'Tis life eternal to know thy God to be  
The onely very God, and Christ to see  
As sent from him, a Savior unto thee ;  
Believ't for truth, the work that he begins  
By his blest Spirit, he to perfection brings ;  
Conversion then's his work, O seek, O pray,  
And humbly wait, seek him, seek him, I say,  
That's found of them that sought him not : O he  
That's high and lofty, inhabiting Eternity,  
Rest not, till born again, thy heart new fram'd,  
Old things to hate ; O blush, O be ashamed  
To feed on husks, when childrens bread is free.  
Are crums for dogs, and yet but husks for thee ?  
There's milk for babes, and meat for stronger men  
At thy Fathers Table ; leave husks for them  
That live Swine-like, the fare's too low, too mean  
For high born souls, as thine being born again ;  
For gracious souls relish no meaner fare.

Then

Then lovely Christ his service is their care ;  
 For he's a tender Lord, and will not break  
 A bruised reed, though impotent and weak :  
 A torrent of corruptions shall not drown,  
 The kindled spark that mercy doth surround :  
 What then if gifts be small, droop not, for they  
 Deck not for Heaven, grace onely wins the day.  
 Therefore Saint *Pauls* advice I wish thee take,  
 Let him that stole, that filthy sin forsake :  
 Hast thou unjustly the goods of any got ?  
 It self 'twill waste with it a well gain'd stock.  
 Alas, be careful, keep it not, make speed,  
 Restore the same, make peace ; for know the deed  
 Which thou hast done is naught, alas thy God  
 Thou hast offended, believ't he with his rod  
 Will thee correct : If thou repent not now,  
 His wrath may kindle, and his angry brow  
 He'll bend against thee ; I wish thee not to stay,  
 Hast for a pardon, Believe, believe and pray :  
 And then for comfort, if thou of Thieves wert chief,  
 Thy Savior once had mercy on a thief.

## Soul.

Lord, unto thee I come, who onely art  
 Able to pay my debt, and enrich my heart  
 With saving Grace. O empty'r of all dross,  
 I, with Saint *Paul*, count all, save thee, but loss,  
 And with *Zacchæus* restore ; then maist thou say,  
 Into this soul salvation come this day :  
 For none directs the heart to good, I see,  
 But thy blest self ; therefore I halte to thee,  
 Humbly desiring, that though my store be small,  
 My love and prayers may extend to all.  
 Assist me Lord, to do what good I may,  
 And where I would but cannot, let love, I pray,

Still

Still hover there, for all I want's in thee,  
And thou badst ask, therefore I haste to thee:  
If Lord thou be my Pilot, my ship to steer,  
Though tost with tempests, yet no wrack I fear;  
Keep then this Bark from roving, and let it be,  
Fill'd with thy gales and mounted up to thee.

---

## *On Pride caused by Wealth.*

### *Consolation.*

**O**R is it pride? Alas, how low's the rate  
The soul's at, whom an angry God doth hate?  
What is't transports thee thus beyond thy self;  
Is't honor, beauty, strength, wisdom or wealth?  
If wealth that puffs thee, stay and take a view,  
For in the day of wrath wealth will not do  
Thee any good, 'tis righteousness prevails;  
Experience shews, abused wealth oft fails:  
What secret unseen ways to waste a store,  
A God offended hath? he can make poor.  
For soon the Giver can thy treasures turn  
Into a flame, them and thy self to burn:  
The moth can eat thy garments, and cankered rust  
Thy bags of treasure, if but once accurst;  
Besides, wealth and content we often see  
At variance, where wealth is, content wont be.

Again, they have Eagles wings, and will obey  
Their Lords commission, and hast away:  
Or if death come, while you in wealth do flow,  
No gifts can stay him, no riches here below  
Regardeth he; he'll not esteem thee more

Because

Because thou art rich, nor slight thee, being poor :  
 All that that wise rich King could ever see  
 Under the Sun, he calls but vanity ;  
 Yet I confesse the rich hath larger powers  
 To do good, and to be so ; for their hours  
 Are not consum'd with sweaty toil ; I say,  
 The poor mans labor scarce ends with the day :  
 Therefore if rich, desire, desire to be  
 A wise rich man, a danger to foresee :  
 Prosperity in Religion, I have heard say,  
 As Ivy is to th' Oak, 'twill suck away  
 The heart and life, but makes the Oak decay.

O then if rich, shun pride, relieve the poor,  
 Praise God for wealth, pray him to bless thy store ;  
 If poor, despair not, Gods providence you see  
 Extends to Sparrows, believe, and 'twill to thee :  
 If betwixt both, thy state I hold the best,  
 Who hath to give, and wants not, lives at rest :  
 Yet, O my soul, be thou obedient still,  
 In all estates submit unto his will :

Soul.

Is wealth unconstant, is danger hid therein ?  
 Is love of it the root of every sin ?  
 Is here nought then, but vain and empty shows ?  
 Is nothing here wherewith the soul can close ?  
 Is here one great ? hath another riches store ?  
 Are some in th' mean ? do others live but poor ?  
 Is wealth so various as oft to take a flight,  
 To enrich at noon, forsake before 't be night ?  
 Then, O my soul, away, and seek true wealth,  
 That rust nor moth can't eat, nor thief by stealth  
 Deprive thee of ; away, hie to the brest  
 From whence it flows, and where's eternal rest.

And

And Lord, while here I stay, grant me content  
And grace to praise thee, what-ever here is sent:  
O give me, Lord, true faith, then shall I flie  
From all thars earth, and mount to thee on high.

---

*On Pride caused by Honor.*

*Consolation.*

**O**R is't with honors airy wings you flie ?  
If't be usurp'd, or else abus'd, 'twil lie  
As low as dust, thy self with it shall fall,  
For presidents to minde the stories call  
Of *Absolom*, lo through by-ways he try'd  
To get a Crown, in which attempt he dy'd,  
Remember *Herod*, who took more then his due,  
For which presumption, the filly worms him slew.  
And that proud King, who'd not confess that God  
Was King of Kings, until he felt his rod ;  
Who then his throne must quire, he, he alas  
Must like a beast, even with beasts eat grasse ;  
The fields his Palace, his Canopy the skies,  
The earths his paller, where his body lies ;  
Which body must be wet with heavens dew,  
His hair like Eagles feathers on him grew,  
And nails like to birds claws, all honor's spile,  
Where now's great *Eabel* he for's honor built ?  
From men he's driven, he with beasts must grasse,  
Till he confesseth God, and gives him praise :  
His kingdoms then restor'd, his former grace



He then receives; the proud, God can abase :  
 The wise man doth the truest way descry,  
 Before true honor goes humility :  
 If through a vertuous life thou fitted be  
 For honor, and honor be fit for thee ;  
 Climb not that hill though by-ways. God will see,  
 And take his time to make a search for thee :  
 What if in Egypt's Prison ? he'll take thee thence,  
 And make of thee an high Egyptian Prince.  
 What if a Shepherd ? thy God thy fame can bring,  
 Unto the Court, anoint thee *Israel's* King :  
 What if a Captive ? at Court thou shalt be seen,  
 Be lik'd and lov'd, and made a glorious Queen.  
 Let worth be brambles for a Kingdom cry,  
 Let thy care be, to reign eternally :  
 It is his promise, he will a Kingdom give  
 Unto his own, to reign with him and live.

Soul.

I see all honor's vain, decay it must,  
 To day mount high to morrow as low as dust :  
 'Tis others actions, and their airy breath  
 Must give the honor, as vain it is as earth :  
 Therefore the honor I on earth do crave,  
 Is here to serve my Lord ; that while I have —  
 A Pilgrimage on earth, my care may be  
 In all my acts, to praise and honor thee.  
 That life bring finish'd, all past things transitory,  
 I be partaker in thy eternal glory.

On

# *On Pride caused by Beauty.*

## *Consolation.*

**O**R is it beauty that delighteth thee,  
 That one days flower ? for beauty that we see  
 In most perfection, may blasted be ere night,  
 A Cherub face that pleas'd, now may affright,  
 Being liable to change while here it is :  
 Or if it scape, old age it cannot miss :  
 Or say it flourish, it may prove a snare  
 Unto the owners, beauty requires care ;  
 It draws most eyes, yet it with vertue deck,  
 And vertue will give to those eyes a check  
 That dare to send a tainted look to harm,  
 Or wrong her honor that by vertu's arm'd ;  
 All equal welcome finde such ill suits bring,  
 The poor as rich, the beggar as the King.  
 'Twill shun all places where such Serpents dwell,  
 Or flee the nest before it break the shell ;  
 Corrupted breaths it loathes : an outward grace  
 Goes with the inward, both waiting on the face  
 That's truly beautious ; the grace that is Divine  
 Makes it more lovely, and with more lustre shine.  
 Sure beauty void of grace is but a trap  
 To catch fond fools, the wise regard not that.  
 I have seen vertue lov'd, though't hath been set  
 But in an ordinary Cabiner ;  
 And beauty loath'd when given to excess,  
 Or else corrupted with lasciviousness ;  
 Therefore I'll value beauty where I finde,  
 It is adorned with a vertuous minde.

Soul.

Make me, O Lord, like the Kings daughter, which  
 That beauty hath that's truly called such;  
 And with thy grace, O deck my naked soul,  
 Then own thy own, in mercy me behold:  
 O make me lovely, frame my heart aright,  
 That thou mayest like, and then be my delight:  
 For 'tis that beauty, 'tis that (Lord) I crave  
 That is within, that beauty I would have;  
 For that's the beauty, thou (my beauteous Lord)  
 Art pleased with, that beauty me afford.

---

## On Pride caused by Strength.

Consolation.

**O**R is it strength thou boast'st of? it can't afford  
 Thee help in need, 'tis weakness with the Lord.  
 If thou on it presume, he soon can turn  
 It into weakness, but said with him, and done:  
 Witness *Goliath*, who *David* did reject,  
 Who slung a stone, which stone God did direct  
 Into his fore-head, which fell'd him there to lie  
 Till *David* came, then must this Giant die:  
 Yet not of strength or weapons, *David* boasts,  
 His hope was in his God, the Lord of hosts:  
 If he but to his weakest Creatures say,  
 Go seize that strength, they suddenly obey  
 His voice, and bring that strength unto the grave:

Us

Us they exceed, they'l do what he would have.  
 Suppose a fiery feaver preſs thy heart,  
 'Twill ſoon ſend weakneſs into every part ;  
 Or if ſome ſquith fits thy ſtrong limbs ſhake,  
 How wil't infeeble thee, and thy ſtrength break ?  
 Or if thy Maker pleaſe to melt away  
 Thy ſtrength by ſecret ways, what a decay  
 Of nature grows ? but by what means, or when,  
 Thou canſt not tell ; ſo waſtes the ſtrength of men.  
 What ſtrange unheard of ways God brings about,  
 Strength to ſuppreſs, when once the word is out.  
 Experience tells, we almoſt daily ſee,  
 Some well man ſick, ſome ſtrong man weak to be :  
 They fall like leaves, ſtrength goes when he doth call,  
 And the weak conquers, if he but ſay they ſhall.  
*Gideons* three hundred made an Army ſlie,  
 Whoſe multitude like Graſhoppers did lie :  
 Then, O my ſoul, requeſt him to increaſe,  
 And ſtrengthen faith, and give thee his true peace.

Soul.

O great Jehovah, everlaſting ſtrength, I know,  
 Abides with thee, all's weakneſs here below :  
 All ſtrength but thine is vain, to thee I cry  
 For ſtrength in weakneſs, help in miſcry ;  
 And grant that ſtrength wherein I glory moſt,  
 May be in thee the mighty Lord of hoſt.  
 O give me thy true grace, that never I  
 May ſwallow mercies here unthankfully :  
 But look on thoſe, who better, yet lower be,  
 And let thy mercy raiſe my heart to thee.

## On Pride caused by Wisdom.

### Consolation.

**O**R art thou proud of Wisdom? alas 'twill fail,  
 If in the common stream thou hoist thy sail,  
 And steer thy course but with *Ahiathophel*,  
 The Haven to expect, must needs be hell:  
 'Tis Gods own word, mans wisdom is with me  
 But foolishness, their wise men fools shall be;  
 Those that with worldly wisdom most abound,  
 God can by foolish things their wit confound.  
 Not many wise, nor mighty men are chose,  
 Nor many noble, the richest prize they lose:  
 What will our rich, wise Politicians say,  
 When all their Hell-fetch'd wisdom faileth, nay,  
 Shall never fail to rice them still along,  
 To hear their doom, Depart from me, be gone,  
 I know you not, you fools, my love I say  
 You sold, for naught, depart, depart away?  
 They'll curse the wisdom then that made them lay  
 Their souls at stake, nay curse the very day  
 They their own counsel took, in which they toil  
 Their souls to ruine, and of true joy beguile.  
 True wisdom hath a far more beautilous face,  
 Though oft with wants obscur'd, yet hath a grace  
 That far out-shines all painted wisdom here,  
 That is esteem'd of most, but comes not near  
 True wisdom, which is the true fear of God,  
 This hath a Crown, the other hath a rod:  
 True wisdom hateth pride, all evil ways  
 She doth abhor, no lewdness with her stays;

She

She doth exceed the gold of Ophir far,  
And precious stones are of no price to her :  
The Kings and Princes her inferiors be,  
And stand amazed at her Majesty.  
Blest is the man that in his search shall gain  
This noble Princess, who's known by her train,  
Wisdom and Prudence house-companions be,  
Counsel and strength within her Courts I see :  
The waiting-women that on this Princess tends,  
Are the true glory, and time that never ends :  
Knowledge and justice in her Courts resides,  
And lasting pleasures in her Palace bides :  
Riches and Honor her commands attend,  
Joy and delights upon her friends descend :  
And those that to her Palace of delight  
Will please to come, she'll honor with her sight ;  
Though mean she'll love them, if they'll her imbrace,  
She'll them preserve, with favors them she'll grace ;  
She will instruct them in the ways of peace,  
And from her labor she will never cease,  
Until she bring thy soul into her rest,  
Casting it safely in thy Saviors breast :  
This is true wisdom, that makes a soul to see  
Its self as nothing, its all in Christ to be :  
Now in my pilgrimage I cannot finde,  
Under the Sun, one thing to proud the minde ;  
Yet where these do exceed, or seem to smile,  
Oft prove but Traytors, and with pride they'll soil  
Ungarded hearts. O then resist, keep in  
Aspiring thoughts, they'll blaze elie into sin :  
And when that flame is broke about thy ears,  
What is't can quench it, but repenting tears ?  
Tears from a heart oppress'd with sense of sin,  
Streams to the Fountain that's open to bath in ;  
Then like sad *Jeremy* thou'lt act a part,

And weep in secret for the pride of heart :  
 Then you'l consider what's lent, improv'd must be  
 To the givers glory ; for know 'tis he, 'tis he  
 Will call thee to a reckoning, and if thou show  
 No good account, a Sentence then of wo  
 Must pass, and thou to utter darkness go :  
 O then, my soul, be humble, of low estate  
 In thy own eyes, shun pride at any rate.

Soul.

O righteous Lord, what ere my talent be,  
 Give me a heart, directed Lord, by thee  
 How it to use, to sue best with thy will,  
 For thy assistance grant I may beg still :  
 Lord, if t be wealth, give with it such a heart,  
 That for thy sake the poor may have a part :  
 Lord if t be honor, give with't humility,  
 Counting my chiefest honors, to honor thee :  
 Lord, if t be beauty, give with't a virtuous soul  
 In it thee to admire, thy name t' extol :  
 Lord, if t be strength, then sanctifie the same  
 Unto thy service, thereby to praise thy name :  
 Lord, if t be wisdom, grant it be in thee,  
 To search thy will, and do it, O bless't to me ;  
 Ground it, I beg, upon the rock that's sure,  
 To rid out storms, and to the end endure.  
 What ere's the gift enrich my heart with grace,  
 I may with joy behold thy glorious face :  
 Then give, O Lord, what talent thou shalt like,  
 So thou hast glory, I grace to use it right.



*On Immodesty:**Consolation.*

**O**R is't immodesty, that dark sin of night?  
A night-Owl fiend, whose black guilt hates the  
light.

For if a modest tongue the dark deeds name,  
Acted by some, a crimson blush would stain  
Their innocence; yet Gods All-seeing eye  
Those deeds of darkness he doth see, and pry  
Into the heart, beholding with what love  
This sin is here committed; although above,  
Yet over-sees the ill chose ways we trudge,  
And for the same in the last day he'l judge:  
For *England* sure doth *Sodom* pass in sins,  
O here's committed unseen, unheard of things,  
To former ages: by my own Sex are done,  
Things but to name, would taint a modest tongue:  
Therefore my self I'll silence, since tongue nor ear,  
Of a chaste soul can't it describe, nor hear:  
For certainly, 'tis scarce unknown to any,  
With grief I speak, ill's acted by too many:  
But hear thy sentence, of whatere degree,  
Gods face with comfort never look to see:  
But as an angry Judge (who judgeth true,  
Although he crow'd thee with a damned crew)  
Unless thou now repent, lost time thou'lt rue;  
Know late repentance is not always true:  
Therefore flie sin, with speed hast to thy God,  
Behold, he frowns, O look he shakes his rod:  
Turn then from sin, that makes a God unkinde,

With speed repent, with faith seek Christ and finde ;  
 Perhaps he 'l own thy debt, make known thy fame,  
 That thou art one for whom to die he came :  
 Who knows but he in thy distress may cry,  
 Doth none condemn thee ? believ't neither do I.  
 But go not hence with half an arrant, sure  
 If now acquitted, thou must sin no more.  
 O then, my soul, sue in that blessed Name,  
 Believe that he to die for sinners came,  
 To lose sins fetters, from Prison set thee free,  
 And of a slave to make a Prince of thee :  
 O then be humble, repent without delay,  
 For time hath wings, see how it posts away.

Soul.

*Away all wanton thoughts, flie hence, be gone,  
 I you abhor, for your dark deeds too long  
 I favored, I le your enchantings flie,  
 And pass to Christ, beg faith on him to lie ;  
 I le lay before him body, soul and sin,  
 And beg his righteousness to cover them :  
 Even at his feet, I le fall, his mercy crave:  
 By faith make known, his favor I would have ;  
 And though great clouds of sins my self can see,  
 Yet hold loves banner between them and thee :  
 And grant, O Savior, I thee no more offend,  
 But in thy service my time on earth I spend.*

---

## *On Drunkenness.*

*Consolation.*

**O**R is it Drunkenness thou wallowest in,  
 That Beast-like Monster, that sense-bereaving sin ?  
 That

That reason doth unhouse, gives vice the place,  
Provokes thy God, brings thee in deep disgrace :  
It thee besors, the bravest spirits then  
Stand as despised, being more beasts than men :  
There's many humors, which I can't descry,  
Some I observ'd even as a stander by ;  
Some silent in that humor, and being come  
Unto themselves, do grieve for what is done :  
Others are over-kinde, then if you crave  
A high priz'd thing, 'tis then but ask and have :  
Some are immodest, contentious, bent on ill,  
Abusing all that seem to cross their will :  
Others are stupid, senseless, nay, for a time  
Seem dead, their Spirits are so soak'd in wine :  
Others are raging mad, blaspheme and kill,  
Their Maker, and their friends then suffer ill  
From them that reason flies, 'twont take thy part,  
As loath to lodge within a Drunkards heart :  
Thou fit'st thy self a subject for the fiend  
Who hates thy good, seducing thee to sin ;  
Therefore beware, lest in that hot carere,  
Upon the wall a hideous hand appear,  
Writing thy doom, 'twill make thy knees to shake,  
Thy joynts 'twill loosen, send fear to every part :  
Go weep an Ocean, go sale to Christ therein,  
For a sea of tears can't wash away one sin ;  
Make sighs the gales of wind to waft thee on  
That brinish sea, go sigh, go weep alone :  
If that wont do, if possible it might,  
Weep tears of blood, go weep, weep day and night.  
But yet remember, tears are indifferent  
And can't admit of audience, unless they are sent  
From troubled souls, 'tis not all tears that flow,  
But godly tears, that must for current go ;  
Sail in that sea, to him commands the storms,

Perchance he'l keep thee safe from farther harms,  
 The tempest still, and make the winds to cease,  
 Dry up thy tears, and bring thee to his peace;  
 If thou no time neglect, but humbly crave  
 Admittance through a Christ, thou maist it have:  
 For he can grant what-ever you request,  
 And he shall like, and bring thee to his rest.  
 Old counts he'l clear, sins past he'l never view,  
 If thou hast faith, and thy repentance true:  
 Then leave that loathsome path, let none I say,  
 Intice thee farther in that steepy way.

Soul.

Lord, I confess, that reason, sense, and all  
 Thou dost bestow (save grace) too little shall  
 Betore resist temptations, sometimes that we  
 Are tempted with; Alas, then how can he  
 Resist the least, that robs himself off those,  
 Which in that day should help him to oppose:  
 O no, all's not enough, Lord, to withstand  
 Temptations, that assaults on either hand.  
 And now, O Lord, I do confess, that part  
 Of all corrupted seed is in my heart;  
 And when ill seed shall fall upon ill ground;  
 What fruit is there, but rotten and unsound?  
 Corrupted works are strong, alas I say,  
 'Tis easie to walk in a desired way:  
 And if this sin, or others, don't act in me,  
 Thy praise to thy preventing mercies be:  
 I do beseech thee, increase my hate to this,  
 And other sins; O pardon what's amiss:  
 And Lord, thy grace I do most humbly crave  
 All ill to flie, and do as thou would'st have,  
 That to the rule of a new creature I  
 On ea. th may walk, that when thou call'st to die,

Mercy

*Mercy and peace may on my soul attend,  
And with my Lord have joys that never end.*

---

## *On Covetousness.*

### *Consolation.*

**O**R is it covetousness, that golden Divel  
as many use it? that ground and root of evil,  
which like a Christmas Box, till brok't has been,  
Can't vent the treasure that's inclos'd within:  
Thy sins and bags being full, suspect with fear,  
Lest thou art broke, and what is held most dear  
Abroad be scattered, for wealth hath made thee poor,  
Thou wantst in plenty, thy sins increase the more  
For his lent treasure, ungrateful thou hast been,  
And for thy wealth, rewarded him with sin:  
Thou hast not learn'd that art to get a living,  
To feed the poor, and to grow rich by giving.  
When thou shalt on thy restless death-bed lie,  
How wouldst thou make thy earthen angels flie,  
To gain assurance of eternity?  
But hark what once was said, Thy coyn and thee  
Perish together; know thou, Gods gift is free:  
His boundless mercy says, but ask and have,  
If it be fit, and thou in faith canst crave.  
But thou abusing of his mercy, know  
'Twill plead against thee, turn thy mortal foe.  
The sentence then to fear, thou grain of dust,  
Is, Hence curst miser, who falsifiest thy trust:  
I gave thee wealth to keep my Lambs from harm,  
Yet they want meat, and wool to keep them warm:  
How couldst thou pass the Prisons, or hear the cry

Of the hunger-bit how couldst thou pass them by  
 That cry'd for my dear sake, something bestow :  
 Perhaps they were blinde, or lame, oppress'd with wo  
 Of other kindes, whose visage did proclaim  
 Their sad estate, to thee for help they came :  
 How couldst thou see the widowed mothers tears  
 Shed for her self, and children, whose cares and fears  
 Each day renew, and yet thy close shut door  
 Thou keepst against them, that of thy vast store  
 They might not tast ? thus thou griev'st my poor :  
 How couldst thou let the wandring strangers come  
 About for lodging, and not invite them home ;  
 Or see the naked, whose limbs with cold were num,  
 And yet to pity thy coverous heart, not won ;  
 Or see the thirsty, whose fainting spirits would fain  
 Have comfort from thee, yet nothing it could drain ?  
 How couldst thou see the sick on wants to feed,  
 And yet not be Physician to their need ?  
 How couldst thou pass, and objects daily see,  
 That wanted part of what I lent to thee ?  
 But know, because no mercy here you show.  
 I tak't as done against me ; therefore go  
 To lasting flames, depart, go take your room  
 With fiery fiends ; away, for 'tis your doom,  
 Where you shall not in sweltering heat obtain  
 One drop of water, but they in bliss shall reign :  
 I made thee steward, and thou becam'st unjust,  
 And hidst my talent, therefore thou art accurst  
 Amongst the wretched rabble, pack on thy way  
 Thou hast adored, for all my ways, I say,  
 Were in disgrace with thee, now be it known  
 thee disclaim, thou of my joy sharest none.  
 What canst thou plead in this so desperate case ?  
 And blinde fiends wait thee, before thy sinful face  
 An angry Judge condemning ; on thy right hand

Are

Are Saints for blifs ; upon the left do stand  
 The cursed goats ; above thee Heavens blifs,  
 Beneath hells torturing pains, remediless :  
 Hark what I wish thee, before this cloud appears.  
 Too black, disperse it with thy sighs and tears,  
 Call conscience to account, all corners clear,  
 Although to thee like mountains they appear :  
 Go heavy laden to thy Savior, fall  
 Before his face, in faith for mercy call :  
 What if he's silent, not seeming thee to hear ?  
 Believe he mindes thee, to him such crys are dear.  
 What if his justice plead, send her away ;  
 He'll say, I am sent to those that go astray ;  
 Ply thou thy suit, cry help, O help me, Lord,  
 O Son of righteousness thy help afford.  
 What if he seems unkinde, says childrens bread  
 Is not for Whelps ? truth Lord, yet whelps are fed  
 (Humbly reply) with crums that daily fall  
 From childrens table, it's for crums I call ;  
 For crums of mercy, I confess are more  
 Then we deserve, therefore my soul be sure  
 Humbly to wait, and humbly to him cry,  
 Help Lord, or else I perish eternally.  
 O look through all on Christ, the full discharge  
 Made by himself, believ't 'tis very large,  
 Extending far, we see from his blest Throne  
 Large crums do fall, what if on thee for one ?  
 Who knows but he in love may view thy case,  
 And let thee know an *Achan* and his race  
 Must be found out and ston'd, thy sins cashierd,  
 And that with speed, or else some judgements feard ;  
 I pray thee then repent, and that with haste,  
 Before the eleventh hour be fully past.

Soul.



Soul.

Lord, I confesse, the branches that do grow  
 From this ill root, are earthy, base and low.  
 For a Soul possest with love of earth can't flie,  
 Her leaden wings can't rise nor mount so high  
 As thy blest Throne: O then unlink my heart  
 I may with Mary choose the better part.  
 Lord, 'tis confest, I am an ill deseruer:  
 And had I power, should prove a fatal carver  
 Unto my self, and hazard good for gain,  
 Fixt on the worst, and eying least the main.  
 Unfix me Lord, from earth, O set me free,  
 And make me fit to close onely with thee:  
 Lord, from thicke clay unclog my drossy heart,  
 And of true treasure give me a childe's part.

---

## On Prodigality.

Consolation.

**O**R is't with Prodigals thou tak'st thy flight,  
 Thy self to ruine? nay, some with delight  
 Do study ways their large estates to waste,  
 Preventing time, with late repented haste.  
 Go view thy Picture, to the life set out  
 In sacred Writ, go view, go look about  
 Thy sad estate, believ't may happen thine  
 To turn a slave, and feed on husks with swine:  
 Or if with gaming you waste your state and time,  
 Know, God's Spectator, and his way's divine,  
 He likes not of thy course, thy way is sin:  
 Nor is he pleas'd with thee, although thou win.

Great

Great inconvenience doth with gaming come,  
 Time is mis-spent, perhaps thy friend undone,  
 Thou brought to swear, forswear, quarrel, nay kill  
 Those ere the play began thou might'st love well.  
 What peace of conscience then, if at thy door  
 Vengeance should rap? Believe it, blood will roar,  
 And God will hear, and finde the Actors our,  
 When once he sends his privy search about:  
 Therefore beware those baits, seek God divine,  
 Break off thy play, stake not that soul of thine.  
 Hast thou spare-time, contemplate on his works  
 That made thee; for in idleness there lurks  
 A Sodoms punishment, unless prevented  
 By his free mercy, thy sins by thee lamented.  
 Hast thou spare means? each hour will present  
 Fit objects to thee, that overplus to vent:  
 What ere's thy *Delilah*, them thou shalt finde  
 In poverty, in kindness much like swine:  
 O hasten home, confess thou hast offended,  
 See thou repent, be sure that all be mended:  
 Then Saints and men shall joy, musick shall sing,  
 My Son was lost, my Son is found again.

*Soul.*

O righteous Father, look on me through that Son  
 Of thy dear love, O pardon what is done.  
 And grant that I no minute more may waste  
 In sins soil'd ways, but to thy mercies hast;  
 And of whatere thy wisdoms pleas'd to send,  
 O grant no mite, I may here vainly spend.  
 But to thy glory use what here I have,  
 Lord thy directions in the use I crave.  
 And for my time, such objects grant I finde  
 As are divine, upon them set my minde.  
 Thy greatness, goodness, and thy love to me,

Which

Which in the death of thy dear Son I see ;  
 The joys of Heaven that thou to thine wilt give,  
 Hells lasting pains, where all the wicked live ;  
 Of the last and strict account that is required,  
 And the vanity of earthly things desired ;  
 The uncertainty we have here of our stay,  
 And as we fall we lie till that great day :  
 And from these truths grant grace and knowledge grow  
 Of thee my God, my self, and things below :  
 O so reform me, that I may walk with thee,  
 That I of time or means no watter be :  
 And in thy time translate this soul of mine  
 From earth to Heaven, in glory there to shine.

---

### *On prophaning of the Sabbath.*

#### *Consolation.*

**O**R liv'st thou to prophane that sacred day,  
 A sin that's back'd with judgements ? 'tis I say,  
 To many known of Judgments that have fell  
 On the bold breakers of this day. Then well  
 Maist thou expect, committing the same sin,  
 The self-same judgement, if thou offend therein.  
 There are too many on that day play tricks  
 Of greater wickedness, then gathering sticks,  
 And yet have scapt the rod : but know and fear  
 That day of God, wherein thou shalt appear  
 Unmasked. For know, God hath two days ;  
 One the Lords day, which he commanding says,  
 Keep holy, this day is to us revealed ;  
 The others the day of God, this is concealed  
 From men and Angels : Yet sure the time appears

Of that great day ; what if't be moneths or years,  
 'Twill quickly come, then reckoning must be made  
 How the Lords day is used, for as 'tis said,  
 They that my Sabbath keep, them will I bring  
 Unto my holy mount, with joy to sing  
 Within my house of prayer ; nay, they shall feed  
 With holy *Jacob*, believe it, Truth indeed  
 Hath spoken it ; if thou pollute this day,  
 Devouring fire I'll kindle, that none I say  
 Shall quench : The Lord did judge the man to die  
 For gathering sticks, then where can many flie  
 From Justice now, since some offend much more ?  
 For sure there be will drink, will game, will ———  
 Upon that day, then plead they don't inroach  
 On any's right ; perchance they some reproach  
 For stricter care ; but know, that Christ divine  
 Is of the Sabbath Lord, who'l not resign  
 His right to any, nor yet divide, 'tis evil,  
 He'l not part stakes with flesh, the world, the devil :  
 He will have all or nothing, O then resign  
 Thy all to him, delay no longer time.

Soul.

Lord, give an humble heart, that I may yield,  
 O get the conquest ere thou quit the field :  
 And melt it, Lord, by mercies, if that wont do,  
 Break it in pieces, and then make it new.  
 O frame it to thy will, to thee 'tis known,  
 And not to me, O Lord, though 'tis mine own.  
 O bring it to obedience, make't what thou wilt  
 So thou wilt own it, help ere my soul be spilt ;  
 It is confest, I have lavisht out thy day,  
 As if my own, for which I grieve, I pray  
 That for the time to come, great God, to thee  
 Thy own be given, and grant, O Lord, that I

No more usurp thy right, but humbly crave  
 Mercy in Christ, for all those deeds I have  
 Offended in, behold me through my Lord  
 And dearest Christ, mercy in him afford,  
 And bless thy day to me, that while I stay  
 Upon this earth, my life a Sabbath may  
 Be to thy self and in thy time grant me  
 That Sabbath's rest eternally with thee.

---

*On blaspheming the blessed Name of God.*

*Consolation.*

**O**R is't that holy, glorious, worthy Name  
 A thing God favors, thou dares to blaspheme?  
 So blest a Name it is, in its contained  
 Salvation, yet by foul mouths 'tis prophaned.  
 Each sex and age too much this name abuse,  
 Few do it with a holy reverence use:  
 The very Babes that cannot yet speak plain,  
 Have learn'd to prattle out this Name in vain.  
 It is a sin so frequent, that with't indred  
 We are much soil'd, not many sure are freed:  
 It is a sin wherewith many are grown  
 Like fleshed devils, scarce from devils known  
 By their Blasphemous Language. O sure they call  
 Down many showers of stones, though in the fall  
 They scape the danger; yet fear, thou art reserved  
 For the last death, so oft by thee deserved:  
 Some study oaths and swear them, take a pride  
 God to blaspheme; but know, he'll them deride,  
 And in his time the dregs of wrath will wring,  
 To those he covers not with mercies wing.

For

For soon this God of all perfection can  
Consume vain earth, and all this nothing man.  
O time of errors ! O worst of ages ! where  
The Gospel shines, and glorious lights appear,  
Yet most love darkness, their hearts so clouded be  
Th'ave ears, and hear not ; eyes, and will not see.  
But hark, I'll whisper a word or two to wake  
Thy sleeping conscience, this sin forsake, forsake ;  
Nothing in sinful self can profit thee,  
All's rotten fruit from that corrupted tree :  
But wer't allowed at the last day to plead  
In sins defence, what could for this be said,  
I cannot finde. The drunkard may alledge,  
The grape was sweet, I healths was forc't to pledge :  
The unjust dealer cries, Light weights, short measure  
Help'd fill my bags, did much increase my treasure :  
The Usurer may plead, by my extortion I  
Did others vex, but a rich man did die :  
And so most other sins may finde excuse,  
Yet all will serve them for no other use  
Then heap more coals upon a conscience flamed,  
But for this sin not one thing can be named ;  
For who'll believe a common sweaver ? who  
Wont sooner trust a Heathen, Turk or Jew ?  
What's in this sin to please, I cannot see,  
Unless to grieve a God, can pleasure thee.  
Of this I am sure, his mercy in sparing's great ;  
But fear, his staying is till sins compleat :  
But if in mercy his judgements he delay,  
Make use of time, forsake thy sins and pray.  
The present thou may'st claim, whose is the rest ?  
Know 'tis concealed within thy Saviors breast.  
Then hazard not a Christ, thy eternal joy  
For sins sweet pleasure. it will thee much annoy :  
But come, my soul, before we further run,

O view with me, and see what sin hath done  
 Unto thy Lord and self. O sure 'twill move  
 A stony heart, dissolv'd with tears of love ;  
 It thee depriv'd of favor where life did rest,  
 And dispossest thee of Paradise possesst ;  
 It caus'd a curse upon the earth to fall,  
 Misery and death upon mans self did call ;  
 It took from man all will to good, that he  
 In innocence enjoy'd ; alas woe see  
 Our nature quite corrupt, no good remains :  
 With sin therę fell such universal stains :  
 For all the evils that daily issue in,  
 Had first their entrance made by filthy sin ;  
 It took away all hopes of Heavens bliss,  
 And left poor man-kinde quite remediless ;  
 For through that gloomy cloud man could not spy,  
 One glimpse of comfort, alas, alas, they'l flye  
 Gods presence, and if *Eden* can afford,  
 They'l finde a place to hide them from the Lord.  
*Soul.* But O, no place so secret from his sight,  
 No deed so dark, but he can bring't to light :  
 Man now's dis-spoil'd of innocence, Ah m l  
 He hath with *Eve* eat of the middle Tree,  
 He's in a dismal state, and I in him  
 Alas am fallen, and cannot rise again.

\**Consolation.* O yes, the promise of the Son is come,  
 Who hath discharg'd the utmost of the sum  
 That sin was rated, it's on record, it's true,  
 By faith he's thine, and all that he did do.  
 He dyed for his, redeeming them from sin,  
 And rose to justifie his own through him :  
 Then he ascends, to intercede for those,  
 Whom from eternity he freely chose ;  
 He'l level mountains, make straight crooked things,  
 He'l bring his own before the King of Kings,

Who'l



Who'l like and love them, nay plead, lo, th'are mine,  
 My beauty's theirs, and Lord, that beauty's thine :  
 For since no works of theirs could merit love,  
 I took their sins on me, with death I strove ;  
 I dyed for them, for I their debt did take,  
 Accept them therefore, Father, for my sake :  
 What answer will unto this Son be given,  
 That's onely heir to th' glorious King of Heaven ?  
 But my dear Son thou art, if thou shalt crave  
 A suit, 'tis granted ; for in thee I have  
 Accepted those believe : with thee shall rest  
 Thy dear bought ones, even with a Kingdom blest.  
 All tears I'll wipe away, free them from stain,  
 With Hallelujah's they shall praise my Name.  
 Come my adopted children, take your place  
 Purchast for you, and all the godly race ;  
 'Tis new *Jerusalem*, that glorious thing,  
 Whose Builder's God, whose Maker is a King.  
 There is no death, nor pain, for all is peace,  
 No voice but joy, no end but an increase :  
 And if thou thirst, the well of life is free,  
 He that ore'comes, the same my Son shall be.  
 The City's wall'd, the wall is great and high,  
 Twelve gates there be, twelve Angels standing by ;  
 This wall had twelve foundations, in the same  
 The Lambs Apostles, each one by their name :  
 Square was the City, the length and breadth was one ;  
 The height the same, the wall of Jasper stone ;  
 The City was pure gold, like shining glass,  
 Twelve precious stones thereof foundation was ;  
 The gates of it were Pearls, the streets pure gold,  
 The Lord's the temple, glorious to behold :  
 This City needs no Sun, nor Moon to shine,  
 The Son of righteousness gives light divine ;  
 The gates not shut by day, night shews no face,

No unclean thing shall come within this place :  
 From this blest Throne a Chrystal River flows,  
 And on each side a Tree of life there grows :  
 It bears twelve fruits, and each moneth yields her fruit,  
 The leaves heal nations, precious is the root.  
 There shall thy face be seen, and thy blest name  
 Be in their foreheads, praised be the same :  
 But O my soul, what ere is spoke, or can,  
 Is to the weak capacity of man.  
 Though glorious things, O City, are spoke of thee,  
 Yet that remains which cannot uttered be ;  
 Thy pathes are life, fulness of joy abides  
 In thy blest presence, on thy right hand resides  
 Pleasures for evermore, nothing can blast,  
 They'r made for all eternity to last :  
 Who then, my soul, this God would grieve or move,  
 That sets no bounds or limits to his love ?  
 Hath sin till now caus'd thee to rome astray ?  
 Now let Christs love reclaim thee from that way.  
 When any lustful motion shall arise,  
 Hiding foul sin under a fair disguise,  
 Do thou consider, shall I thus offend  
 So good a God ? O stay, was this the end  
 I was created for ? What, him to grieve,  
 That from hells prison did my soul relieve ?  
 Who pleas'd, before I breathed in this air,  
 To cover me with wings of love and care ;  
 And from the Womb, until this moment he  
 Hath mercies poured plentifully on me ;  
 And shall I his worst enemy esteem,  
 And grieve him most, that did my soul redeem ?  
 O no, tell sin that the high end was such  
 Of thy Creation, as can't admit so much  
 As the least thing that might dishonor bring  
 Unto the Name of thy great Lord and King,

Who

Who made thee for his glory : O therefore spend  
Thy time on earth unto that honored end,  
And humbly wait, and seek him in his ways,  
Until he puts a period to thy days.  
O happy then, my soul, when thou shalt take  
Thy flight to him, no rest but in his ark.

Soul.

O Lord, I know where ere's the place, 'tis blest,  
If thou art there, perfection there shall rest :  
The glorious presence of thy majesty,  
Is that that makes Heaven, Heaven ; 'tis onely thee  
That givest lustre, making all lovely where  
Thou shalt be pleas'd in mercy to appear.  
In mercy, Lord, admit me (I am poor)  
A place with thee, although to keep a door ;  
Then care I not, if to Methuselah's years  
I live in poverty, in grief, in fears,  
In cold and hunger, my sorrows to increase,  
Having no hope on earth to finde release ;  
Being sick and lame, an heart oppressed sore,  
Having no shelter, no bed but out of door,  
All Priests and Levites, not one Samaritan  
Comes by the way, to pour in oyl and wine ;  
No not a dog to lick my festered wounds,  
Nor a rich man to let me pick his crums :  
Their hearts being hard, alas, and will not give  
My life a dying death, and ye must live.  
Should all these sorrows, nay more, my life attend,  
So thou art present, Lord, thy help to send  
Before I faint ; or should I faint before  
I sink, I care not : if my grief were more  
Then I can think, or any tongue report,  
So thou art near, my God me to support,

I shall

I shall do well, for tempests here must cease,  
Thine shall translated be unto thy peace.  
Then grant I run the race here set by thee,  
In obedience to thy glorious Majesty.  
And though all sins in me may claim a part,  
The seed of all, thou knowest, is in my heart,  
The quality being odious, and a large score  
I know I have; I do confess I have more  
Then there are sands, or stars, or drops of rain;  
Yet mercy's greater, let not one remain  
Uncancel'd, Lord; though all these sins are mine,  
By faith I am Christs, and Lord, that Christ is thine.  
Which faith increase and strengthen, to thee I pray  
To fit me for thy self, while here I stay;  
My time being finish'd, O me dissolve, and take  
Unto thy self for Jesus Christ his sake:  
O stay not over-long, for here I see  
Nothing to be desir'd, O Lord, but thee.

---

The



## The Authors Prayer :

*O my blessed Lord and Savior Jesus Christ, have mercy on thy poor hand-maid, Elizabeth Major.*

<b>O</b>	Gracious God, inhabiting	<b>E</b> ternity,
<b>My</b>	Blest redeemer, that hast	<b>L</b> ovingly
<b>Bless'd.</b>	me with hope, a kingdom to	<b>I</b> nherit,
<b>Lord</b>	of thy mercy give an humble	<b>S</b> pirit,
<b>And</b>	grant I pray, I may my life	<b>A</b> mend :
<b>Savior</b>	'tis thou that canst my soul	<b>B</b> efriend,
<b>Jesus</b>	with grace my guilty soul	<b>E</b> ndue,
<b>Christ</b>	promis'd grace, & thou, O Lord, art	<b>T</b> he true
<b>Have</b>	care of me, deal out with thine own	<b>H</b> and
<b>Mercy</b>	to my poor soul, thou canst com-	<b>M</b> and
<b>On</b>	me a shower of grace, sin to	<b>A</b> void,
<b>Thy</b>	praise to sing, my tongue shall be	<b>I</b> mploy'd :
<b>Poor,</b>	Lord I am, with fear and care	<b>O</b> press'd,
<b>Handmaid</b>	to thee I am, in thee I'll	<b>R</b> est.

**K**

**The**

## The Authors Accusation, Confession and Belief:

**L**isten my soul, an Echo thou shalt hear  
 From yonder hollow. *Eccho*, Come and appear,  
*Soul*. Where should I come, sad *Eccho*? what hast to say?  
 I am impatient, my hast brooks no delay.  
*Eccho*. Out from thy self, thy senses recollect,  
 And then what's said may prove to good effect:  
*Soul*. I do confess it's sad. (*Eccho*) Let all be mended.  
 I come to tell thee, thy God thou hast offended.  
 He on thy sinful head did Blessings pour,  
 I do confess't sad *Eccho*. (*Eccho*) Yet sinn'd each hour,  
 From many dangers thy infancy he kept.  
*Soul*. I do confess't. (*Eccho*) And yet in sin you slept,  
 Thy untam'd youth he kept from daily harms.  
*Soul*. I do confess't. (*Eccho*) Yet rush in many storms:  
 Thy riper years he did adorn with reason.  
*Soul*. O there's my grief, my sin therefore is treason.  
*Eccho*. And when he saw his blessings would not do,  
 He took his rod; thou know'st his word was due:  
 And first he strikes but with a gentle blow,  
 To try if yet thou would'st repent or no;  
 But thou mov'd'st not at that, then with a dart  
 He wounds, but kills not quite thy heart:  
 The wound did smart, thou falling, O that sight  
 Made thee to mourn, yet moun'd'st thou not aright;  
 'Twas not the cause thou griev'd'st for, 'twas the effect,  
 This kinde of mourning (my soul) was indirect:  
 That godly sorrow that doth repentance bring,  
 Is that he eyes, and is esteem'd by him:

When

When sadness shall arise for sin, not smart,  
And the power of love possessed hath the heart ;  
Believe and wait, those tears of love, I say,  
He truly values, in time he'l wipe away.

*Soul.* I do confess my sorrow was not right,  
And my repentance was but *Abab* like.

*Eccho.* Then, O my soul, this counsel I thee give,  
Redeem thy time, truly believe and live :

That sense and sorrow for sin desire to have,  
That he sees best, and humbly mercy crave ;  
True reformation in thy life begin,

Cast off the old man, and his works of sin :  
Watch ore thy actions, stray not from his way,

For right performance of thy duties pray :

By faith behold his posture on the Cross,

With open arms thee ready to imbrace ;

His face he bows, thee to salute, *O then*

Deny all self, and hasten home to him

Send thou an humble soul for peace to cry,

That sea of mercy's far from being dry :

See how he waits thy answer, turn and submit,

Although much faulty yet he'l pardon it :

Dangers are wrapt within all slie delays,

Therefore, my soul, trifle not out thy days ;

For wrath commissioned is swift of pace,

Then husband well this evening-tide of grace ;

And take thou heed thou dash not on the rock

Of sad despair, nor with the number flock

Of bold presumers ; but humbly to thy God

Kneel while he strikes, and childe-like kiss the rod :

And tak't for truth, if in his book thou be

He'l search all corners of the world for thee ;

And if thou answer not unto his call,

He'l smite thee down unto the earth with *Saul* :

*O then*



O then flee home, return unto thy rest,  
For there's no quiet, but in a Saviors brest.

---

## *The Authors Confession.*

*Soul.* **O**F great concernment is this counsel, why  
I must imbrace it, else in sin I die ;  
Time past was mine, time present I may  
But for the future no minute call I mine : (claim;  
Much time is past, much wasted is my store,  
And I much grieve, I grieved not before  
That ere I did so good a God offend,  
Lord give me grace this inch of time to mend,  
And humbly to confess forsake my sin,  
And from this instant a new life begin :  
Alas, from what sins dare I say I am freed,  
But I have err'd in thought, in word, or deed ?

*Infancy.* As soon as entrance in this life was made,  
Misery and sin, from birth unto the grave  
Did me attend : No marvel then I cry'd,  
My infant eyes being open, sure I spy'd  
More then the standers by could in me see,  
They but Spectators, mine's the Tragedy :  
This world the Stage is, where some years I pass'd  
Of infancy, then to wilde youth I haste.

*Youth.* Which age is like a beast that is untam'd,  
For the whole man is of corruption fram'd :  
Original sin our natures so did taint,  
That nought it doth, but what I may repent ;  
And this the worst of ages, for few there be,  
That in it cover onely a Christ to see :  
Yet some, 'tis true, their Maker do remember,

*Aud*

And for his mercies in this age, do render  
Continual thanks : but Lord, the number's small,  
For most are vain, or on rash actions fall :  
Some youth are rude and heady, counsel won't turn,  
Give them but reins, they from all good will run ;  
And some attempt such hard and dangerous things,  
That after-time the thought a terror brings :  
In steep and hideous paths, in cragg'd ways,  
Some youth will run, although they end their days  
In that sad road ; some of an airy strain,  
Are meerly froth, and all they vent but vain :  
No real truths within their hearts do dwell,  
Their tongues are us'd such falshoods still to tell.

An age it is not worthy to describe,  
Pitied by some, others their ways deride :  
Who ere thou art that dost these sad lines read,  
Tell me, if youth may'nt call thy age to grieve.

*Man-hood.* And in mans primest age, what can be found,  
But clouds of troubles, which him incircles round ?

The field hath labor, the house is full of care,  
The City's envious, at Court most frothy are ;  
I'th' Country's danger, in Church divisions be,  
At sea small safety, at land small good I see :

On the right hand, prosperity delights,  
And on the left, grim poverty affrights :  
Above lost Heaven, (but won by Christ alone)  
Beneath a gulf, that's gaping for its own.

If thou grow'st great, and gain'st a glorious name,  
Yet thou maist see the funeral of that fame :

Alas, what shall I say ? Who is't that can  
Describe the accidents subject to man ?

Our selves best know, the sadd'd hours we spend,  
And of our troubles that our life attend.

*Old-age.* If to old age we draw lifes knotted thread,  
And with her maladies lie restless on our bed,

At length 'tis cut by deaths pale withered hand,  
 And as we fall, before the Judge we stand.  
 And now my soul, though briefly thou maist see  
 No age from sin, and misery is free :  
 Besides, the sorrow it caus'd on man to lie,  
 The eternal Son of God for sin did die :  
 Observe his passion, he run a weary race,  
 In steps of love, my soul, thy Savior trace :  
 His Throne he quits, the humane nature he  
 Upon him takes, lays by his Majesty,  
 Descends on earth, where he's revil'd with scorn,  
 He's smote, he's scourg'd, he's stript, he's crown'd with  
 His agony was such, that a sweat of blood (thorn :  
 Did him possess, 'cause in mans room he stood :  
 Witness is sought, though false, and can't agree,  
 For he's pronounced innocent to be :  
 Yet he must die, nay even a cursed death,  
 Justice for sin bereaves my Lord of breath ;  
 Yet all this love did nor unglue my heart  
 From earthen pleasures, until I felt the smart  
 Of a Fathers rod, my strength was seized, and I  
 In prime arrested, here I in prison lie,  
 Where Lord, thou knowst much sorrow I have seen,  
 Some prentiships I have close Prisoner been ;  
 My Spring and Summer been so Winter like,  
 That I with comfort scarce bring day to night.  
 And to conclude, had he a poysoned dart  
 Sent, I confess I had but my desert ;  
 (But here mistake me not, to think I am far,  
 That here corrections satisfactions are  
 I th' least degree, or for the least offence,  
 For Gods corrections bear another sense.)  
*Echo.* Now I beseech thee for cure and clothing haste,  
 O let not any intice thee time to waste.

## The Authors Belief.

*Soul.* **O** Now with tears I see my sin-sick heart  
 Hath suckt in poyson, which runs through  
 (each part :

**O** where's that Antidote, that Balsom pure,  
 That will not fail, but make a perfect cure ?  
 Doth self afford it ? (*Eccho*) O no, all's filth within,  
 And all from self is odious made with sin.

*Soul.* Can it be purchast with gold of *Ophir* ? see.

*Eccho.* O no my soul, know thou, Gods gift is free.

*Soul.* Is't to be found in Courts of earthly Kings ?

*Eccho.* No, no such styes can keep such precious things,

*Soul.* Is it within earths palled center ? (*Eccho*) No,

Wouldst thou it finde, from all that's earth then go ;

If thou by faith canst mount the lofty skies,

Thou mayst behold where the true Balsom lies :

Those wings will bear thee to him, and he to thee

Will shew his love from all eternity :

From his heart onely issues the cure for sin,

All robes they wear (in Heaven) they have from him ;

For he can cure and purge all filth away,

And deck thee with his Princely robes, I say :

Then, O my soul, away, all self deny,

Tell it for clothing to a Christ thou'lt hie :

And that all robes but his with filth are soil'd,

His only rich, pure, and undefil'd ;

They'l set so great a lustre on thy face,

That thou shalt be admitted to his grace.

Shall *Jacob* know his *Joseph's* coat, and he

Not know his sons robes where-soere they be ?

O no, he'l own and love them, believ't tis so,

Because his robes are party-coloured too,  
 Variety of grace makes them appear,  
 Like raiment of wrought-work the Queen did wear :  
 I tell thee, O my soul, none can express  
 The glorious beauty of this robe of his ;  
 How cure and cloth, and all from him is free ;  
 Believe and wait, is all that's done by thee :  
 For he doth give to whom or when he please,  
 And with him comes all blessings, peace and ease :  
 Now if a true and saving faith thee tell,  
 That Christ is thine, O then, my soul, thou'rt well.

*Soul.* Assist me Lord, I in my self may see  
 All dung and droſs, grant faith to rest on thee ;  
 For I confess a will I have, 'tis true,  
 But 'tis for evil, no good that I can do :  
 When I would good, then evil shews his face,  
 The good I leave, the evil I embrace :  
 Lord, in my self, nothing but filth I see,  
 But thou art good, and of that good art free :  
 O give me faith to look through all on him,  
 Whose blood can onely purge this filth of sin.  
 In his bleſt name with winged haſte I ſit,  
 O help me Lord, I periſh eſe and die :  
 Here, here my ſoul, caſt anchor here, make ſtay,  
 O let not filthy ſin tice thee away :  
 Before his face caſt down all ſelf and ſin,  
 That doleful cry take up, Help, help O King :  
 Look, 'tis thy image Lord, though 'tis deſac'd,  
 And ſooted ore with ſin, and loſt the grace  
 It firſt received, yet know it Lord, 'twas thine ;  
 Look on't through Chriſt, his beauty Lord, is mine :  
 His ſacred oyl can cleanſe ſins filthy ruſt,  
 And make it fair, O Lord, as 'twas at firſt :  
 Through this ſad vail, give me faith to deſcry,  
 The priviledge I have by him on high.

Draw near, my soul, behold, and thou mayst see  
The Law fulfill'd, Justice on him for thee :  
What sin was rated at he freely paid,  
Full satisfaction to thy God he made.  
A cursed death this Lamb of God did die,  
To free his own from hellish misery :  
The price being paid, from Prison he was free ;  
Himself was justified, and also thee :  
Sins Bills were cancel'd, and from that hour bares date ;  
No rears he left, he paid the highest rate,  
Gods justice pleas'd, he for his favor won,  
And this was here by my dear Savior done ;  
His foes being conquer'd, he refresh'd his own,  
Triumphing he ascended to his Throne ;  
For he must hence, if he on earth should stay  
The comforter can't come ; he'l haste away,  
Places prepare, where none shall his disquiet,  
Continual praise is their perpetual diet,  
Where he lives ever to intercede. And know,  
He steers the course of all things here below :  
For he will make all work for good to those  
That from the world unto himself he chose :  
Then O my God, what ere my wants may be,  
Grant I may ne'r distrust thy Majesty,  
Through which we do thy gracious bounty grieve,  
And often want the help should us relieve :  
O give me faith, no doubting thoughts to think,  
Till *Peter* doubted, he 'gan not, Lord, to sink :  
O let former mercies move me on thee to lie,  
Who at such a time my want pleas'd to supply :  
I'll not forget how he came in, and where  
He graciously pleas'd my complaints to hear :  
When I consider, are hungry ravens fed  
When Lord, they cry, and shall no crums be shed,  
My God, to me ? The withering lilies be

Most richly deckt, is there no robes for me  
 In thy rich Wardrobe ? shall Sparrows that do flie  
 Be thought upon, O Lord, and shall not I ?  
 O no, I am sure, when I such wants do finde,  
 If I but search, I want a faithfull minde :  
 Can such a King, such boundless Majesty,  
 His left-hand blessing to his own deny ?  
 If ask'd in faith, and for their good it be,  
 Both right, and left, and all he will give free.  
 O give me faith, O Lord, to thee I call,  
 To hold a Christ, and then I shall have all :  
 (And if that faith be true, 'twill flourish here  
 In a righteous life, that I may thine appear ;  
 For though it merits not, yet Lord, I see  
 True faith will take it in its way to thee)  
 Then I believe what ere despair may think,  
 Though these Seas roar, I shall not in them sink :  
 Nor care I, Lord, what here my tempest be,  
 So through my wants I can but wade to thee.  
 O let my scorching Summer ripen me,  
 Ere Autumn comes, I gathered be to thee ;  
 Where Summers heat, nor Winters frost hath part,  
 In that same place, all's perfect as thou art :  
 And if thou shalt command a longer stay,  
 Let thy blest Spirit direct me in thy way,  
 And when this race is run, O grant I be,  
 If crost on earth, yet crown'd in bliss with thee.

*Eliz.*





## *Elisabeth Major.*

Annagram :

*O I am a blest Heir.*

**W**hat ? an Heir and blest, my soul ! what  
 (honor's here  
 To a poor subject ! Draw near my soul, draw  
 (near

With Songs of Praise, let low born thoughts expire,  
 Let love-inflamed zeal break out as fire  
 Into the praises of the King of Kings,  
 Soar thou above these low inferior things :  
 Try how the wings of faith will rise above  
 The towering Eagle, or the mounting Dove :  
 What ? an Heir and blest ! Doth not this eccho ring,  
 Shall I do ill, and Heir to such a King ?  
 O no, assist me, Lord, then shall I flie  
 Sins soiled ways, and to my self shall die ;  
 But live to thee, in whom I'm Heir and blest,  
 Till thou transport me to thy eternal rest.

*Dear*

## *Deaths Progress: or Death with his Commission.*

**I** In that catalogue of times descry,  
 A time for birth, also a time to die ;  
 But finde no time to live, which may us teach,  
 Uncertainty no certain time can reach :  
 Death's suddain presence, and his sabled brow,  
 Doth summon all even to be ready now ;  
 For do but listen, some passing bell doth toll,  
 And sadly too, for some departed soul.  
 Perhaps some wife's a widow, children orphans be,  
 And this sad sound proclaims the same to thee :  
 Perchance another's posting in that way,  
 And hasty death denys it here to stay  
 His dearest friends to see : his doom he'l give,  
 Behold, I am come, thou must no longer live :  
 Perhaps he takes one midst abused wealth,  
 Whose covetous heart he hath depriv'd of health,  
 And them will part : But stay grim death, let's see  
 If a large bribe won't gain some time of thee ;  
 See, here is store, come lade thee with thick clay,  
 Take what thou wilt, so longer I may stay :  
 The sooner part from all then life, I know  
 No other Heaven then what I have below :  
 This golden element my heart hath won,  
 Hence thou tak'st me, alas I am undone.  
*Death.* Was death ere brib'd, did ever mortal see  
 Death sent to sell, and yet did spare the tree ?  
 When once commission from the most High is come,  
 How do I post till his command is done ?

No

*th*  
No glistering bribe upon me ever wrought,  
Nor is my black bark with such light wares fraught :  
O no, to wound and kill, believ'r, I am come,  
And I'll not leave thee till within thy tomb ;  
Therefore prepare, I shoot, my black darts flie,  
They'll surely wound, the wounded surely die.  
Then to another doth he take his flight,  
*Belsazzar* like carousing, yet at his sight  
He trembling sues for time, but none can have,  
As he is found, he's hurried to the grave.  
Then hastes he out to fetch another in,  
Whom he findes lapt within a bed of sin ;  
Him doth he hale, and though his panting breast  
Doth plead for time, intombs him with the rest.  
Then up he gets, and posts more prey to finde,  
Arresting one swell'd with a lofty minde ;  
Whose heart's brim-full with pride, ready to burst ;  
Whom he smites down, lays level with the dust.  
Then doth he course about, to search I say,  
Where he may finde another bird of prey,  
Which he soon spies, one smear'd with envy, who  
Takes a content the upright to undoe ;  
And him he smites, drags to the prison, where  
His carcass lies till summon'd to appear.  
Then up he mounts his pale horse, out he flies,  
And romes about till the next prey he spies ;  
Where one he findes in unjust ways to trace,  
And him he shoots, leaves dead upon the place.  
Then out he flings, to search again he'll haste  
To execute, no moment will he waste :  
And one he spies, acting a Tyrants part,  
And mortally he stabs him at the heart.  
Then up he gets, ranges about for more,  
And with revenge raps at the murderers door ;  
At whose grim sight he startles, crys out, He's come,

O moun-

O mountains fall, and hide me from his doom,  
*Death.* O no, thou must to my dark harbor, where  
 From the just judge thou shalt thy sentence hear.  
 Then forth he hies, no rest he'll take, but pry  
 And seek about where the next prey may lie :  
 In every corner he the Blasphemer findes  
 Ripe for the sickle, down he cuts and bindes ;  
 Then casts into the pit, whose dust the ground  
 Here must retain, till the great trump shall sound,  
 Then up he gets, posting about each way,  
 Where one he spies prophaning the Lords day :  
 Him he claps up, for an account must be  
 Giv'n to the Lord of Sabbath. Then out flings he  
 To range again, hoping more prey to finde,  
 And lights of one darkned with a sad minde  
 Whose heart sends springs of tears, alas there's store,  
 And all the thoughts he thinks are sadden'd ore :  
 Comfort obscures it self, all things condole,  
 In dying colours sits this mourning soul,  
 Looks on the left hand, gazes on the right,  
 Behinde, before, and then his wearied sight  
 Falls to the earth, then mounts unto the skies,  
 Then down again, but yet no comfort spies :  
 Then sits resolv'd the worst of storms to face,  
 Yet sinks again, 'cause not upheld by grace ;  
 Plies to this friend for counsell, then thinks to take  
 Another course, and all past-ways forsake :  
 Thus fluttering up and down, no rest can finde,  
 Because the heart is not by faith refin'd ;  
 No footing can this sandy earth offord,  
 He clings to all, except unto the Lord ;  
 Therefore he's naked, left unto the spight  
 O' th raging tempter, who in a death-like night  
 Detains him there until death comes to smite ;  
For in this sad estate, these darkned ways,

Appears

Appears grim death, puts period to his days.  
Then hastes he out to do the work he's sent,  
And seizes one seated amidst content ;  
Whom earth doth favor, and all her pleasing race,  
For all her looks are smilings in the face :  
Old friends grow strong, the new daily increase,  
And all earth breaths is pleasure, profit, peace ;  
Friends wisely kinde, children obedient are,  
And servants that obey with love, with care ;  
they have earths treasures, and her chiefeſt goods,  
For ſtill ſhe's crowning them here with roſe-buds :  
All's pleaſing gales that blows upon them here,  
And nothing that earth has, for them's too dear ;  
Yet theſe contents cannot prevail 'gainſt him,  
Who'l finde a crevice ſtill to enter in  
And them to ſeize, though all theſe friends ſtand by  
Him to reſiſt, yet wounds he mortally :  
Then poſt they out for help, all means is ſought,  
And to adviſe the learn'd Phyſician's brought :  
O Doctor ſpeak, is there no drugs that can  
Give eaſe or cure ? Is vſin all help of man ?  
Can your long ſtudy finde out no compound  
May do me good ? is nothing to be found ;  
Search I beſeech you, O I fear, I fear  
The thing is loſing that I hold ſo dear :  
Where's life, their's hope they ſay. *Doſt.* Indeed tis true  
But to deal plainly, I have no hopes of you ;  
The vital ſpirits do fail, alaſs I ſee  
There is no way, no way but death for thee :  
O is it true, hath death ſeized my heart,  
And muſt contents on earth, and I now part ?  
Shall he be Conqueror then ? What ? muſt I yield ?  
And is his way by death to win the field ?  
Will nothing ſerve to pleaſe his withered face,  
But that he'l murder me upon the place ?

Then farewell all, come do thy worst, I see  
 There's none on earth but must submit to thee.  
 Then comes grim death, who takes the breath away,  
 And then remains onely a lump of clay.  
 Then to the godly doth he take his flight,  
 Who is perchance, first startled at his sight;  
 But when faith pleads, their father for them sent,  
 They'l in obedience to his will assent;  
 For in his wisdom, at board they must remain;  
 And in his mercy, he'l take them home again:  
 And while here prosperity is often cool'd,  
 The heart it raises higher then it should:  
 He'l make his know, all here's but transitory,  
 In him alone is the eternal glory.  
 If heavy grief should break their troubled sleep.  
 Their heads he will above the waters keep;  
 No cloud so black, nor joy but's mixt with fear,  
 And will soon vanish, if a beam appear  
 O' th' glorious Son; alas they vanish all,  
 They must be gone, if he but say they shall:  
 For his must know, they trace but in the way.  
 That he has gone, that in his time they may.  
 Finde rest with him, for when their glass is out,  
 He'l send his messenger to search about  
 And bring in his, who meets death in the way,  
 And cries, I am ready, I onely for thee stay:  
 Shew thy Commission death, I have run my race,  
 Pluck off thy vizzard, now let's see thy face:  
 Thou like a Lyon once appear'dst to me,  
 But now me-thinks thy looks much milder be:  
 My way is sweetned, since my Lord did go  
 In thy sad road: Come death, why lingerst thou?  
 Come do thy office, unlock my passage here,  
 Transport my soul unto my Father dear:  
 My body but the Bark, and rest must have,

There.

Therefore intomb't within it's dusty grave,  
 Where till the trumpet blow it must remain,  
 Then to my soul united be again.  
 Then wait his next command, see what 'twill be,  
 For now, sad death, thou'st done thy work on me.

And now my soul, thou see'st none can withstand,  
 The mortal stroke of death's most fatal hand :

Youth is no privilege, no riches may  
 Gain time of him, no air so pure, I say,  
 But he will taint ; no antidote is found  
 Can save or cure those he's sent to wound ;  
 No sweet perswasion can slack his killing shower  
 For his command comes from a higher power :  
 Some sound and healthy bodies mark he will,  
 To have a place within the next weeks Bill :  
 Thousands do fall within the year we see,  
 And yet thy Lord is pleas'd to pass by thee :  
 O sure, my soul, it is to shew thee how  
 To prize thy time, and to be ready now.

*Soul.* O 'tis confess'd, the mercies great that I  
 Injoy by life, when some are call'd to die :  
 My humble suit is, Lord, to purge this age,  
 That I may mend, even in this latter stage,  
 That whether I post, or go a softly pace,  
 I may in thee finish my weary race :  
 Each sickness, Lord, as messengers were sent,  
 To summon me, and death to represent :  
 But I a grumbling entertainment gave,  
 And being gone, my sinful will would have :  
 Thus I confess, I did thy mercies wrong,  
 To flight the message, the bringer being gone :  
 But Lord, thy saving grace on me bestow,  
 And then no more I shall offend thee. No,  
 Thy service then, O Lord, a joy shall be,  
 And I no pleasure take, but Lord, in thee ;

Then



Then shall I live on earth the life of thine,  
 And all their hopes in thee, Lord, shall be mine :  
 Death to me then no stranger shall appear,  
 His sadden look is vaild with mercy dear ;  
 His ways are paved with a Saviors love,  
 Who sweetens sorrow with hopes of joy above :  
 Then fly false fear, for death I see's my friend  
 To ease my grief, brings Joys that never end :  
 Lord, here refine my heart, free't from that care  
 Of outward things, that fall not to my share ;  
 My race being run, my time expir'd, that I  
 May have no work, but to be sick and die :  
 That when I cease to trade with earthly things,  
 I may finde shelter under thy princely wings :  
 O Savior hear my suit, grant my request,  
 And bring my soul to thy eternal rest.

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*A particular*

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20  
*A particular Application of the  
Book of Jonah.*

**I**N this same Propheſie, me-thinks, I ſee  
Gods nature, and my own held forth to me ;  
He in his Throne of mercy, I in ſin ;  
He ſtill forbearing, I ſtill provoking him  
By diſobedience, wherewith I him offend,  
Am in that way reſolved, unleſs he ſend  
A rod me to prevent, then for a time  
I may obſerve his will ; but if my minde  
He's pleaſ'd to croſs, I'll grumble, fret, nay cry,  
And in that paſſion wiſh of him to die :  
My nature's grown ſo bold, that I with him  
Dare expoſtulate, nay plead it is no ſin  
To wiſh not to be, rather then to lie  
Under his rod ; no, ſooner let me die ;  
If he in mercy me my errors tell,  
My anſwer is, I know that I do well ;  
I ſin and grieve thee, ſtill thou wilt be kind,  
Wilt mercy ſhew, though oft againſt my minde :  
I will not reaſon here, alas for I  
Do *Nineveh* out-ſin, for which I die,  
If mercy don't prevent eternally :  
How like a froward childe (me-thinks) am I,  
Though croſſ'd for good, yet how I'll fret and cry ;  
And in that fit (childe like) caſt all away,  
For croſs my will, and I on thine wont ſtay,  
Nor yet conſider, Lord, from whence it came,  
Nor wherefore thou wert pleaſ'd to ſend the ſame,  
The ſtone I bite, the hand I do not mind :

And at thy will full oft I have repined :  
 If thou send lameness, health, or sight, or all  
 Affords content, though hourly mercies fall,  
 Still I grutch and pine, for that I say,  
 In wisdom thou art pleas'd to take away :  
 When Lord, I should, because it was thy will,  
 Humbly submit, with what thou dost, be still :  
 For the gift of a submitting spirit  
 Is from thy self, by nature we inherit  
 Nothing that's good : though *Paul's* content we see  
 In all estates, yet Lord it was through thee :  
 Order then my changes, that a good day  
 Make me not to presume, nor yet delay  
 Waiting to thee ; nor let a bad day cast  
 Me in despair, but to thy mercies haste.  
 O keep my heart, or else I see, I see  
 'Twill quickly sink, through a distrust in thee :  
 Take, Lord, this drossy heart, and it refine  
 Like purest gold, make it through thee to shine,  
 And then, O Lord, the scorching flames shall be  
 Like beds of Roses, if sweetned, Lord, by thee :  
 Thy banquets shall be a curious feast,  
 Thy house, O Lord, wilt be my chiefest guest,  
 Wherein I'll be contented be,  
 If Lord, thou art fitted on by thee :  
 All times and times, to me content shall bring,  
 If thou by faith but raise my heart to him  
 From whence it flows, from whom alon't must come,  
 All true content, I say, is in thy Son :  
 For in thy angry look, through him I spy  
 Such beams of mercy glancing from thine eye,  
 That were I cast into the sea with him,  
 I should not sink, I should no more again  
 Be brought to praise, and of thy mercies tell,  
 But should as he do so oft rebel.

*Of the Book of Jonah.*

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For thou, Lord, our infirmities hast bore,  
And with our sorrows hast been laden sore;  
Sufficient art compassion here to give,  
Upon a soul who grieves, yet sins each hour:  
To thee I haste, from all that's eare I flie,  
I beg true faith on thee always to lie;  
All here is vain, like vapors 'twill away,  
Here's nought but Christ, on which the soul can stay:  
Content and peace are onely in thy breast,  
Stretch forth thy hand, and take me to thy rest  
In thy good time; for all is earth I see,  
While here I stay, Lord, fix my heart on thee.

On the Authors Name.

Almighty God, open my blinded eyes,  
Lighten my sadden heart that in me lies;  
Increase thy grace in me, incline my heart,  
Savior, to thee, by faith to have a part  
Above with thee in glory, there to shine,  
Cloved with that lasting love of thine;  
Vil is my life, I walk in earthen ways,  
Teach me thy path, in it to spend my days;  
Cast me in him on whom hopes Anchor stays.

Pray, O Savior, teach me to ask aright,  
And then for comfort, 'tis thy chief delight:  
Joy and salve, I fear and hope again,  
Lord, I see all self, and earth is vain,  
Renouncing all, on thee Lord, I remain.



FINIS.

